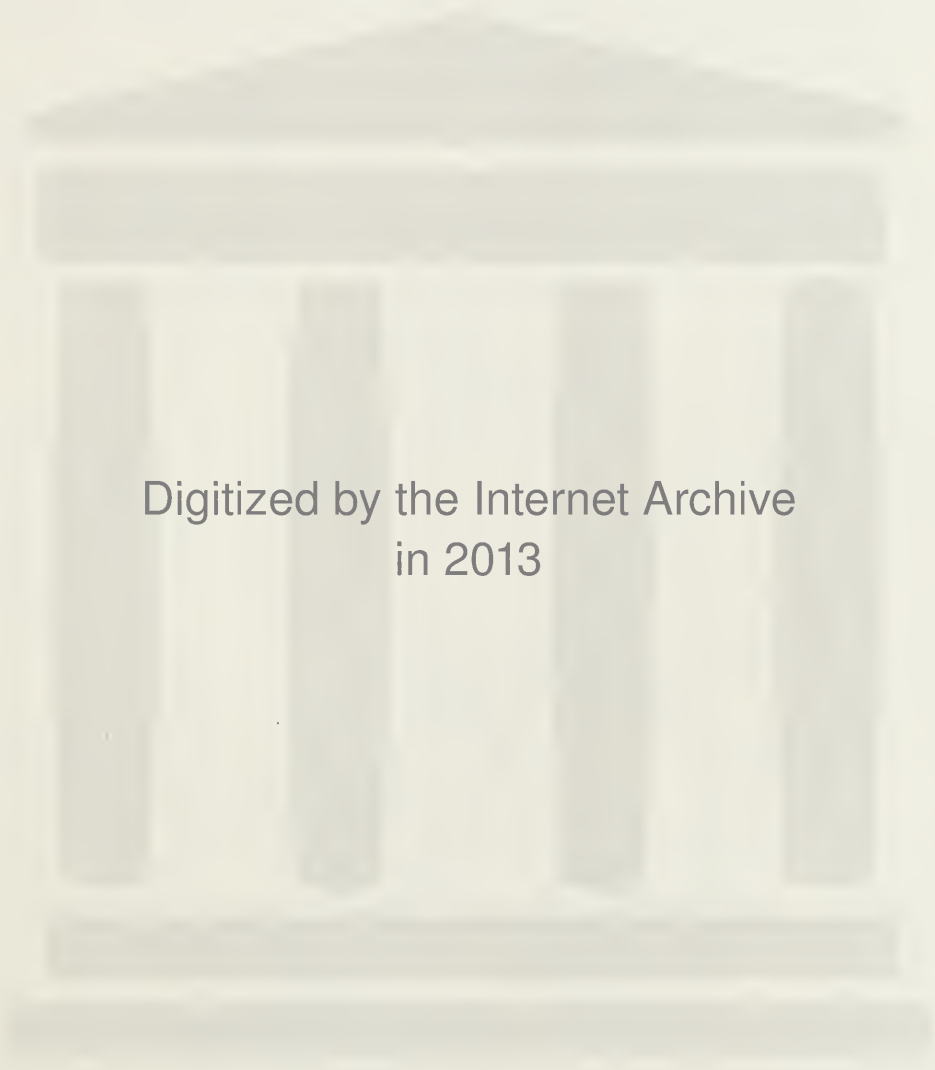
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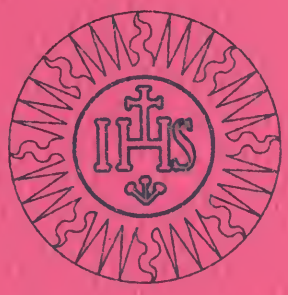

Studies in the Spirituality of Jesuits

Christian Liturgy

An Annotated Bibliography for Jesuits

John F. Baldovin, S. J.

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25/5 November 1993

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For your information . . .

Jesuits write. That is obvious from *Studies* itself and from excellent bibliographies, such as the present issue. The first printed work by a Jesuit, of course, was St. Ignatius's *Spiritual Exercises,* published in 1548. But beyond that, as early as 1553, the *Directory for Confessors,* of which Juan Polanco was the principal author, appeared in print. The next year, 1554, *On the Frequent Reception of the Most Blessed Sacrament of the Eucharist* appeared, of which Cristóbal de Madrid was the principal author. It was the first book ever published with the explicit intention of urging frequent Communion. And in 1557, just a year after Ignatius died, Gaspar Loarte published the first Jesuit manual or handbook on spirituality, *The Practice of the Christian Life.*

The floodgates were opened. By no means did we confine ourselves to spiritual treatises. One has only to look at Carlos Sommervogel's twelve-volume *Bibliothèque de la Compagnie de Jésus,* published almost one hundred years ago, which attempted to list all the works then known to have been written by Jesuits, to experience the immense variety of subjects that Jesuits write about. Or consult László Polgár's multivolume *Bibliographie sur l'histoire de la Compagnie de Jésus* or the annual *Index Bibliographicus Societatis Iesu,* which regularly can run to several hundred pages and many thousands of entries.

Jesuits today, too, are the authors and editors of all kinds of works. Let me mention just two of the most recent as excellent in themselves and as examples of that variety. The first is *Responses to 101 Questions about Jesus* by Michael L. Cook, of the Oregon Province. With the best of contemporary scholarship as an unobtrusive but very helpful background, the book answers clearly and thoughtfully and candidly the kind of questions that many people ask today. Some of them are profound, some of them startling, but all of them are important to the ordinary Catholics and non-Catholics who regularly ask them. Michael Cook, presently a member of this Seminar on Jesuit Spirituality, responds to them very well.

The second book, some seven years in the making, is a two-volume work, of a very different type but equally well done. Fr. Thomas McCoog of the Maryland Province has "searched all extant catalogues of all Jesuit provinces, preserved in the Society's archives in Rome, for any Englishman working within them" and produced *English and Welsh Jesuits: Cata-*

logues (1555–1629), which are Volumes 142 and 143 of the Monumenta Historica Societatis Iesu and Volumes 1 and 2 of the Monumenta Angliæ series. In working with more than five hundred of the several kinds of Jesuit catalogues, he has traced almost three thousand Jesuits through names (and the sometimes frequent aliases), and has produced a "biographical summary of all English and Welsh men who appear in the catalogues and of all foreign Jesuits who visited England" from 1555 to 1640. In the history of the period, and not only the religious history, many of these men played very important roles; now scholars have a primary source never before available to them in such fullness and accuracy.

And then, too, once in a while, an ancient Jesuit work comes along to surprise the author's present-day confrères. Just last year, 1992, a 1647 book, *The Art of Worldly Wisdom: A Pocket Oracle* by Balthasar Gracian, S.J. (1601–58), appeared in ordinary American bookstores and as a national-book-club selection. Over the centuries it has been translated and retranslated under a variety of titles into almost all of the modern European languages. This is a new translation of the original Spanish edition, *Oraculo Manual.*

During his fifty years as a Jesuit, Gracian worked as an army chaplain (a very brave and lucky one), confessor, preacher, professor, and rector or vice-rector of several Jesuit houses. Despite those responsibilities which it had entrusted to him, Rome did not always view him in the best of lights. As the general remarked in a 1638 letter, "He is a cross and a burden to his superiors, a source of problems and disturbances. . . ." Later his penchant for publishing under pseudonyms brought him even greater censure, especially when he published in that way his masterpiece, *El Criticon,* "a vast satirical allegory of human existence."

In the *Art of Worldly Wisdom,* three hundred aphorisms, each followed by brief reflections, counsel the reader on how to make his way in the world. Today that little book, once described as "Machiavelli with a conscience," sells well; businessmen, politicians, and others praise it and give it to aspiring subordinates to counsel them in "strategies for knowing, judging and acting, for making one's way in the world and achieving distinction and perfection." All that advice from a 345-year-old-book produces for the Society of Jesus, unfortunately (or fortunately?), no royalties.

John W. Padberg, S.J.

Editor

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Christian Liturgy

An Annotated Bibliography for Jesuits

Introduction

The past thirty years have witnessed a liturgical revolution that could hardly have been imagined by our Jesuit forebears—or by few others in the Church, for that matter. Not only the texts but the actual practice of worship have become rich resources for Christian spirituality. In fact, the most remarkable aspect of the liturgical renewal has been the recovery of a common (and ecumenical) spirituality for all Christians through liturgical practice in general and, in particular, through the Rite of Christian Initiation of Adults (RCIA).

Jesuits have not been well-known in the past as liturgical experts. Despite the monumental efforts of a few like Josef Jungmann, Clifford Howell, and Gerald Ellard, our common image has been sarcastically summed up as "lost as a Jesuit in Holy Week"—pointing to a rather cavalier attitude toward the intricacies of rites and ceremonies. Of course, Jesuits were not the only people in the Church who adopted an *ex opere operato* approach to liturgy: to

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wit, as long as the minimal ritual prescriptions have been observed, the liturgy "works." All the rest is icing on the cake. But for Jesuits in particular, the line ran something like this: It may be fine for Benedictines and other religious to spend a lot of time on liturgy, but that's not our charism. We have other (more urgent) things to do for the Church. Any priest can say Mass; we have to do those things that others can't or won't do. After all, our founder didn't want us spending long hours in Church with interminable choir and complicated sung Masses. He wanted us out in the streets, preaching and teaching and caring for the lost and forgotten.

Of course, the attitude I have just caricatured (not unfairly, I hope) depended on a view of liturgy as "cultic," that is, something performed by a class of religious specialists for the faithful, who could derive great benefit from worship, a benefit, however, that ran more or less parallel to what the ordained minister was doing but on another plane altogether. Capitalizing on the work of the twentieth-century liturgical movement and Pius XII's 1947 encyclical *Mediator Dei*, the Second Vatican Council's Constitution on the Liturgy (*Sacrosanctum concilium*) truly revolutionized Catholic worship by insisting that in virtue of their baptism Catholics must participate in the liturgy fully, consciously, and actively (§14, §22). Priests cannot be content with "mere observance of the laws governing valid and lawful celebration; it is also their duty to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects" (§11). In other words, liturgy is not something that priests do (well or poorly), but rather an activity of the whole of Christ's baptized people assembled to worship. Such an activity requires far more than obedience to rubrics and even more than a proper prayerful disposition on the part of the liturgical presider; it requires preparation, pastoral skill, and attentiveness. Thus, far from being a cultic affair, defining a certain kind of priesthood, liturgy is (or, better, can be) an activity by which the Church is evangelized by the Holy Spirit acting within it, calling it to prayer and inspiring its ritual activity.

Given this renewed possibility of the liturgy to evangelize and to act as the Church's primary fount of spirituality, it is incumbent on Jesuits as well as all other Catholics who have liturgical responsibility to inform themselves and apply themselves seriously to liturgical practice. In light of this, the following bibliographical essay is offered to Jesuits in particular for the purpose of liturgical and apostolic renewal.

What follows most certainly does not pretend to be an exhaustive—or even a thorough—guide to the study of the liturgy; rather it is an aid to finding material most helpful to pastoral liturgical ministry. I have tried to limit myself to titles in English, although inevitably at places it will be necessary to indicate materials in other languages. My selection of works to be cited, of course, will be somewhat subjective, but I will have as my aim helping Jesuits find material that is both informative with regard to the nature and spirit of contemporary Roman Catholic worship and useful in its practical application. The last section will be a brief listing of items that pertain specifically to Jesuits and the liturgy. Those selections which in my opinion belong in a Jesuit community library will be marked with an asterisk (*).

I. Resources

Fortunately, in the wake of Vatican II we possess a number of resources today that make the history, theology, and practice of the liturgy readily accessible without enormous effort. The dictionaries listed are a particularly useful resource for handy reference to liturgical material. In each of the following resources, one can find longer articles that would better be described by the genre "encyclopedia."

A. Dictionaries

1. F. Cabrol and H. Leclercq, eds. *Dictionnaire d'archéologie chrétienne et la liturgie.* 15 vols. Paris: Letouzey et Ane, 1907–53. As might be expected, the later volumes in this work are somewhat more

reliable than the earlier ones, but the DACL remains an indispensable resource for relating liturgy with Christian art and archeology.

2. J. G. Davies, ed. *The New Westminster Dictionary of Liturgy and Worship*. Philadelphia: Westminster, 1986. Good brief articles, mainly by Protestant and Anglican authors.
3. *Peter Fink, ed. *The New Dictionary of Sacramental Worship*. Collegeville: Liturgical Press, 1990. The best up-to-date dictionary, with a number of full-length articles. A brief bibliography is appended to each major article.
4. Alexander Kazhdan, ed. *The Oxford Dictionary of Byzantium*. 3 vols. New York: Oxford University Press, 1991. Although not a liturgical resource as such, this three-volume dictionary contains a large number of entries on Byzantine liturgy, a much-neglected but increasingly important source for liturgical reflection. Most of the liturgical articles are penned by Robert Taft, S.J.

B. Periodicals

5. *Actualidad Liturgica*. Mexico City, 1979–. A journal of pastoral liturgy published by the Jesuits of Mexico. It also contains a homily guide and reprints of European and North American articles on liturgy.
6. *Archiv für Liturgiewissenschaft*. Regensburg, 1950– (formerly *Jahrbuch für Liturgiewissenschaft*). For the most part scholarly articles, some of them in English. The great value of this series is its comprehensive review of the liturgical literature, spread out over the year by subject.
7. *Assembly*. Notre Dame, 1974–. Brief essays, often quite lyrical, of pastoral reflections on the liturgy. Each issue is thematic: for example, "Children and Liturgy," "Liturgy and Social Justice."
8. **Bishops' Committee on the Liturgy Newsletter*. Washington, D.C.: National Conference of Catholic Bishops, 1964–. Official record in the United States of liturgical matters along with commentary.
9. *Catechumenate*. Chicago, 1980–. A pastoral journal, published by the Archdiocese of Chicago's Office for Divine Worship and Liturgy-Training Publications. The articles are geared to the understanding and implementation of the Rite of Christian Initiation of Adults.

10. *Ecclesia Orans.* Rome, 1984–. The journal of the Benedictine liturgical institute at Sant'Anselmo. Articles tend to be historical; many are in English.
11. *Environment and Art Newsletter.* Chicago, 1988–. From the Office of Divine Worship. Especially useful for church and community-chapel renovations.
12. *Ephemerides Liturgicæ.* Rome, 1887–. Contains an increasing number of English articles. Many of the articles are reflections on contemporary practice.
13. *Liturgical Ministry.* Maria Stein, Ohio, 1992. A new journal devoted to pastoral liturgical matters. Each number is thematic. Issues have appeared on liturgical preaching, liturgy and devotions, inclusive language, and Sunday Eucharist.
14. *Liturgy.* Washington, D.C., 1980–. The journal of the ecumenical Liturgical Conference. Each issue is thematic. Although the intent of the journal is pastoral, the articles are somewhat uneven.
15. **Liturgy 90* (formerly *Liturgy 80*). Chicago, 198?–. Another publication of the Chicago Office for Divine Worship. Brief essays, usually of very high quality, on contemporary pastoral liturgical issues.
16. *La Maison-Dieu.* Paris, 1945–. The journal of the French National Center for Pastoral Liturgy. Often contains stimulating and very high-quality articles; a mixture of historical, theological, and pastoral essays.
17. *Modern Liturgy* (formerly *Modern Liturgy and Folk Music*). San Jose, Cal., 1973–. Pastoral focus. Articles are uneven, but recently the quality of this magazine has improved.
18. *National Bulletin on Liturgy.* Ottawa, 1967–. Published by the Liturgy Office of the Canadian Conference of Catholic Bishops. The issues are thematic and at times rather schematic. Very often the numbers offer fine background for liturgical catechesis.
19. *Notitiæ.* Vatican City, 1965–. Official bulletin of the Congregation for Divine Worship and the Discipline of the Sacraments.
20. *Pastoral Music.* Washington, D.C., 1976–. Contains many articles on pastoral liturgy as well as on music. At times uneven.
21. *Questions Liturgiques.* Louvain, 1910–. From the Abbey of Mont César, one of the original centers of the twentieth-century liturgical movement. A number of articles are in English. Each issue contains a substantial number of abstracts of books on the liturgy.

22. *Studia Liturgica.* Notre Dame, 1970–. The official journal of the international ecumenical Societas Liturgica. Contains the proceedings of the biannual meetings (thematic) as well as articles on historical, theological, and pastoral subjects, and also a bulletin on the liturgy and book reviews.
23. **Worship* (formerly *Orate Fratres*). Collegeville, Minn., 1926–. The "dean" of liturgical journals in the United States. Consistently high-quality articles, geared to pastoral practice. Also a bulletin on the liturgy, fine book reviews. "The Amen Corner," written by Robert Hovda from 1983 to 1992 and now by Nathan Mitchell, is worth the yearly price of the journal. **If someone were to ask my recommendation for one liturgical journal to read consistently, this would be it.**

C. Collections of Texts

Nothing spoils an argument in the recreation or haustus room like citing the facts. In the wake of the liturgical movement and especially of Vatican II, a number of text collections are readily available. I will divide them by category, beginning with the texts of the rites and other documents of the recent reform. I have omitted the Lectionary for Mass and the Sacramentary (the two volumes that make up the contemporary Roman Missal); but, of course, **according to the old adage *Lex orandi lex credendi,* these are the most important texts of all.** A new edition of the lectionary (according to the revised New Testament and Psalter of the New American Bible) should be available sometime in 1993. At the same time, an alternate translation (according to the New Revised Standard Version) should be published. A third edition of the Roman Missal (in our case the Sacramentary) is being prepared and should be ready in Latin by 1995. The International Commission on English in the Liturgy (ICEL—the official translating organ for twenty-six episcopal conferences) is also in the process of preparing revised translations.

1. Post-conciliar Collections

24. *International Commission on English in the Liturgy. *Documents of the Liturgy 1963–1979: Conciliar, Papal and Curial Texts.* Collegeville: Liturgical Press, 1982. A complete collection of the official Roman documents up to 1981. Specifically American documents are not included. A second volume (from 1981 to 1988) is in preparation and should be published by Liturgical Press late in 1993.

25. *John Huels et al. *The Liturgy Documents: A Parish Resource.* 3rd ed. Chicago: Liturgy Training Publications, 1991. The most significant documents of the liturgical reform, including several American documents ("Music in Catholic Worship," "Liturgical Music Today," "Environment and Art in Catholic Worship," "Fulfilled in Your Hearing: The Homily in the Sunday Assembly"). **It is not possible to appreciate the significance of the contemporary reform of the liturgy without at least some knowledge of these documents.** In particular the "General Instruction of the Roman Missal" is a much-neglected document. Familiarity with its spirit and many of its details would save worshiping communities a great deal of grief. Each document in this edition of the collection now has a helpful introduction by members of the liturgy faculties of the Catholic Theological Union (Chicago) and the Catholic University of America.

26. **The Rites of the Catholic Church.* Vol. 1. 3rd ed. Collegeville: Liturgical Press, 1990. This volume contains all the rites of initiation (including those of the catechumenate) as well as Marriage, Anointing of the Sick, Penance, Funerals, and Worship of the Eucharist outside of Mass. Needless to say, this is an edition intended for study and preparation, not for use as an actual ritual book.

27. **The Rites of the Catholic Church.* Vol. 2. 2nd ed. Collegeville: Liturgical Press, 1989. This volume contains those rites usually considered to be "pontifical," that is, performed by a bishop (ordinations, dedication of a church and altar), as well as the rite of religious profession.

28. **Book of Blessings.* Collegeville: Liturgical Press, 1989. Available in several editions (abridged, ritual, and study), this contains official prayers and blessings for almost every conceivable circumstance. This is where one should look, for example, for the blessing of a home.

29. Allan Bouley, O.S.B., ed. *Catholic Rites Today: Abridged Texts for Students.* Collegeville: Liturgical Press, 1992. A comprehensive collection of texts for study but, as the subtitle suggests, not complete.

2. Historical Collections

30. Lucien Deiss, ed. *Springtime of the Liturgy.* Collegeville: Liturgical Press, 1979. A revised edition of *Early Sources of the Liturgy.* Eucharistic and other liturgical texts from the first four centuries. Selective, but the translations are quite good.

31. Anton Hänggi and Irmgard Pahl, eds. *Prex Eucharistica: Textus e variis liturgiis antiquioribus selecti.* Fribourg, Switzerland: Editions Universitaires, 1968. A comprehensive collection of well-edited texts of the Eucharistic prayers of the Eastern and Western churches up to the Reformation. Excellent introductions (in Latin) by Jesuits Josef Jungmann, Louis Ligier, and Alphonse Raes, among others, with bibliographies up to 1968. Greek texts are presented in the original and with Latin translation. Texts in Syriac, Coptic, Armenian, and so forth, are given in Latin.

32. Irmgard Pahl, ed. *Cœna Domini.* Vol. 1. Fribourg: Editions Universitaires, 1983. A continuation of *Prex Eucharistica,* but now for texts from the sixteenth century on, all in the original languages. A second volume is planned.

33. *Geoffrey Cuming and Ronald Jasper, eds. *Prayers of the Eucharist: Early and Reformed.* 3rd ed. Collegeville: Liturgical Press, 1987. A selection of the most important Eucharistic prayers from East and West and from the churches of the Reformation. With fine introductions and updated bibliographies. This book is a very helpful tool for the appreciation of the richness of the liturgical tradition.

34. Max Thurian and Geoffrey Wainwright, eds. *Baptism and Eucharist: Ecumenical Convergence in Celebration.* Grand Rapids: Eerdmans, 1983. Conceived as a companion to the important World Council of Churches' Faith and Order Document "Baptism, Eucharist, and Ministry" (also known as the Lima Document), this is a collection of ancient, Reformation, and contemporary texts on initiation and Eucharistic celebration. It includes a number of recent attempts at Third World inculturation.

35. E. C. Whitaker, ed. *Documents of the Baptismal Liturgy.* 2nd ed. London: SPCK, 1970. A good collection in English translation of major documents on Christian initiation up to the Middle Ages.

36. Mark Searle and Kenneth Stevenson, eds. *Documents of the Marriage Liturgy.* Collegeville: Liturgical Press, 1992. Many of these nuptial blessings and other texts from the history of weddings have

never been translated into English before. Texts range from the early Church through the Reformation and concluding with an ecumenical marriage rite (1985).

37. Paul Bradshaw, ed. *Ordination Rites of the Ancient Churches of East and West.* Collegeville: Liturgical Press, 1990. A number of these ordination liturgies are in English for the first time. The first part of the book is an extended introduction on the development of the ordination liturgy for bishops, presbyters, and deacons.
38. Bishops' Committee for the Liturgy and Bishops' Committee for Priestly Formation. *Liturgical Formation in Seminaries.* Washington, D.C.: United States Catholic Conference, 1984. The Vatican instruction on liturgical formation together with a commentary.

II. General Studies

A. General Introductions and Handbooks

39. *A. G. Martimort, ed. *The Church at Prayer.* Rev. ed. 4 vols. (1. General Principles; 2. Eucharist; 3. Sacraments; 4. Liturgy and Time.) Collegeville: Liturgical Press, 1984–87. Probably the most thorough introduction in English to the liturgy. Translated from the French, this introduction is heavily historical, but each volume also contains a good amount on current practice. Liturgical Press has recently issued a one-volume hard-cover edition.
40. Hans Bernhard Meyer et al., eds. *Gottesdienst der Kirche: Handbuch der Liturgiewissenschaft.* 6 vols. Regensburg: Pustet, 1983–. The best Roman Catholic introduction to the liturgy currently available. The series is almost complete.
41. *Cheslyn Jones, Paul Bradshaw, Geoffrey Wainwright, and Edward Yarnold, eds. *The Study of Liturgy.* 2nd ed. New York: Oxford University Press, 1992. A combined ecumenical effort by British scholars (Anglican, Roman Catholic, and Protestant).

Anyone interested in a more thorough investigation into liturgical topics might look at the following bibliographies or literature reviews:

42. Bard Thompson. *A Bibliography of Christian Worship.* Metuchen, N.J.: American Theological Library Association, Scarecrow Press, 1989.
43. Richard W. Pfaff. *Medieval Liturgy: A Select Bibliography.* Toronto: University of Toronto Press, 1982.
44. William O'Shea. "Liturgiology," *New Catholic Encyclopedia* (1967) 8:919–27.
45. John Baldovin. "Liturgiology (since 1960)." *New Catholic Encyclopedia* (Supplement 1978–88) 18:258–62.

The following fall more into the category of general (narrative) introductions to liturgical study:

46. Adolf Adam. *Foundations of Liturgy: An Introduction to Its History and Practice.* Collegeville: Liturgical Press, 1992.
47. James White. *An Introduction to Christian Worship.* 2nd ed. Nashville: Abingdon, 1990. There are any number of satisfactory general introductions to liturgy available today. I have chosen here two of the most representative and comprehensive, those by Adam and White. White is a Methodist professor at Notre Dame. His introduction is quite consciously ecumenical. Adam is a German Roman Catholic. Originally written for a German audience, his volume has been "Americanized" by Msgr. Alan Detscher of the Bishops' Committee on the Liturgy.
48. *Annibale Bugnini. *The Reform of the Liturgy: 1948–1975.* Collegeville: Liturgical Press, 1990. The story of the process of the liturgical reform before, during, and after Vatican II has been told in great detail by Archbishop Annibale Bugnini, who can accurately be called the architect of the reformed Roman Catholic liturgy. His footnotes often contain references to the controversies and intrigue surrounding the reform and his role in it.
49. Kathleen Hughes. *How Firm a Foundation: Voices from the Liturgical Movement.* Chicago: Liturgy Training Publications, 1990. Selections from the writings of the pioneers of the twentieth-century liturgical movement, including Jesuits Josef Jungmann, Gerald Ellard, and Clifford Howell.
50. Robert Tuzik. *How Firm a Foundation: Leaders of the Liturgical Movement.* Chicago: Liturgy Training Publications, 1990. Brief biographies of the liturgical movement's pioneers, including Jesuits

Josef Jungmann, Gerald Ellard, Joseph Gelineau, and William Leonard.

B. Comparative Liturgy

One of the more significant turns in liturgical study in the twentieth century has been the realization that a liturgical rite (such as the Roman Rite) cannot be understood in isolation. In particular, we have become aware of the profound influence of Jewish practice on the development of Christian worship. The following books and authors all attempt to broaden our horizon:

51. Paul Bradshaw and Lawrence Hoffman, eds. *Two Liturgical Traditions.* Vol. 1, *The Making of Jewish and Christian Worship.* Notre Dame: University of Notre Dame Press, 1991; Vol. 2, *The Changing Face of Jewish and Christian Worship.* Notre Dame, 1991. Originally papers given at a conference at Notre Dame, these essays aid to provide Jews and Christians with a deeper appreciation of one another's tradition.
52. Robert Taft. *Beyond East and West: Problems in Liturgical Understanding.* Washington: Pastoral Press, 1984. A series of essays dealing mainly with methodology and with the Eastern Christian liturgical tradition. Taft is one of the most prominent exemplars of the comparative method in liturgical studies.
53. Hans Joachim Schulz. *The Byzantine Liturgy.* Collegeville: Liturgical Press, 1986. An important reading of the development of Byzantine liturgy in conjunction with Byzantine iconography and architecture.
54. James White. *Protestant Worship.* Louisville: John Knox, 1989. Particularly helpful in distinguishing between the various strands of Protestant worship and in studying its focus on non-Eucharistic liturgies, which, after all, have made up the greater part of Protestant worship.

C. Liturgy and Culture

One of the most pressing concerns of the post-Vatican II liturgical renewal has been the appropriate cultural adaptation of the liturgy. As the Filipino Benedictine Anscar Chupungco never

tires of pointing out, the creation of new liturgies in the typical editions which come out of Rome is only one step (albeit an important one) in the developing worship life of Catholics. The texts drama that must be enfleshed in particular circumstances. In fact, one could say that the history of the liturgy in general is a history of inculturation, that is, gradual adaptation of liturgical forms to the cultural genius of many peoples. It is only after Trent (and the invention of printing) that liturgies and their rubrics tended to become fixed.

The charter for liturgical inculturation can be found in §37 to §40 of Vatican II's Constitution on the Liturgy. The following works deal with the post-conciliar situation. Most of them are sensitive to the difficulties of inculturation, namely, not allowing the spirit of the reformed Catholic liturgy to be swallowed up in a culture, while at the same time encouraging real adaptation to the spirit of the people. In addition to the works listed, one might look at two issues of the Canadian *National Bulletin on the Liturgy*, #95 (1984) and #105 (1986) (see #17[1] above), as well as the papers of the York Congress of the Societas Liturgica in *Studia Liturgica* 20 (1990) (see #21 above). **American Jesuits will find particularly helpful those treatments which deal with liturgy in a multicultural situation.** There are no easy answers with regard to this last context for liturgy; we are still very much feeling our way.

55. Michael Amaladoss. *Do Sacraments Change?* Bangalore: Theological Publications in India, 1979.
56. Anscar Chupungco. *Cultural Adaptation of the Liturgy.* New York: Paulist Press, 1982.
57. ——. *Liturgical Inculturation: Sacramentals, Religiosity and Catechesis.* Collegeville: Liturgical Press, 1992.
58. ——. *Liturgies of the Future: The Process and Methods of Liturgical Inculturation.* New York: Paulist Press, 1989.

[1] Henceforth, references to entries in this bibliography will be indicated by the symbol #, as in this instance.

59. Mark Francis. "Is Multicultural Liturgy Possible? Reflections on the Inculturation of Worship in a Multicultural Parish." *New Theology Review* (1992): 3044.
60. ——. *Liturgy in a Multicultural Community.* Collegeville: Liturgical Press, 1990.
61. Frank Senn. *Liturgy in Its Cultural Setting.* Philadelphia: Fortress Press, 1983.
62. Herman Schmidt and David Power, eds. *Liturgy and Cultural Religious Traditions.* Concilium, no. 102. New York: Seabury Press, 1977.
63. Philip Tovey. *Inculturation: The Eucharist in Africa.* Alcuin/GROW Liturgical Study, no. 7. Bramcote, Nottingham: Grove Books, 1988.
64. Arturo Perez. *Popular Catholicism/El Catolicismo Popular: Una Perspectiva Hispanica.* Collegeville: Liturgical Press, 1989.
65. Joan Roccasalvo. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality.* Collegeville: Liturgical Press, 1992.
66. *Bishops' Committee on the Liturgy and Secretariat for Black Catholics. *Plenty Good Room: The Spirit and Truth of African-American Catholic Worship.* Washington, D.C.: United States Catholic Conference, 1991. **The introductory section on liturgical symbolism and ritual (by J-Glenn Murray, S.J.) is especially worthwhile.**
67. *Peter Finn and James Schellman, eds. *Shaping English Liturgy: Studies in Honor of Archbishop Denis Hurley.* Washington, D.C.: Pastoral Press, 1990. A very valuable collection of essays reflective of the adaptation of Catholic liturgy to English-speaking cultures.
68. Eleanor Bernstein, ed. *Liturgy and Spirituality in Context: Perspectives on Prayer and Culture.* This collection of papers from Note Dame liturgy conferences contains provocative essays by M. Francis Mannion and Mark Searle on liturgy and American culture, **as well as a thought-provoking essay by Peter Fink of Weston School of Theology on liturgy and spirituality with special attention to the spiritual training of Jesuits.**

D. Liturgical Theology

Many contemporary Jesuits have been trained in a theological tradition that strictly separated sacramental theology (a concern of dogmatics or systematics) from liturgy (as a part of either canon law or practical theology. In the wake of Vatican II, howev-

er, the trend has moved toward integrating the study of sacraments and liturgy, toward understanding the nature of the sacraments by way of liturgical texts and practice instead of the polemical doctrinal issues that have divided the Western church since the sixteenth century.

The field of liturgical theology deserves a full-scale bibliography of its own. Within the limits of this bibliographical essay, I have chosen a few representative and helpful works, especially among recent publications. Interested readers will find earlier classic works, for instance, Romano Guardini's *The Spirit of the Liturgy* or Odo Casel's *The Mystery of Christian Worship,* in the references of the more recent literature.

69. Edward Kilmartin. *Christian Liturgy.* Vol. 1, *Theology.* Kansas City: Sheed and Ward, 1987.

70. ——. *Culture and the Praying Church: The Particular Liturgy of the Individual Church.* Canadian Studies in Liturgy, no. 5. Ottawa: Canadian Conference of Catholic Bishops, 1990.

    Kilmartin, formerly of Weston School of Theology and Notre Dame, now of the Pontifical Oriental Institute, is engaged in a project of writing not so much a theology about the liturgy but a fundamental theology of the liturgy itself. In many ways his work represents a rapprochement with Eastern Christian liturgical theology in its concern with the Trinitarian basis of the liturgy. The first of these volumes (#69) represents the first part of Kilmartin's magnum opus; the second is a far more accessible introduction to his work.

71. David Power. *Unsearchable Riches: The Symbolic Nature of Liturgy.* Collegeville: Liturgical Press, 1984. In this rather dense book, Power attempts to develop a new hermeneutic for liturgical theological reflection, one that is heavily reliant on the philosophy of Paul Ricoeur. This book is an important attempt to integrate the liturgy with contemporary concerns regarding justice and peace.

72. Aidan Kavanagh. *On Liturgical Theology.* Collegeville: Liturgical Press, 1984. Originally two sets of lectures, this work is an effort to show how the liturgy itself is a preeminent source for theology, especially with regard to the principle that "the rule of prayer determines the rule of belief" (Prosper of Aquitaine). Although this work has been criticized for inconsistencies in

terminology, it remains a provocative essay on the liturgy as a kind of "primary" theology.

73. Louis-Marie Chauvet. *Symbol and Sacrament: A Sacramental Re-reading of Christian Existence.* Collegeville: Liturgical Press, 1994. With magisterial control over both the tradition and contemporary continental philosophy, this work by France's leading sacramental theologian is, as the subtitle suggests, a major rereading of theological anthropology through the lens of the sacraments understood by way of their symbolic nature.

74. Geoffrey Wainwright. *Doxology: The Praise of God in Worship, Doctrine and Life.* New York: Oxford University Press, 1980. An attempt at a systematic theology heavily reliant upon the texts of the liturgy and of traditional hymns. The author is a British Methodist who teaches at Duke University and has been involved in ecumenical dialogue. He is one of the major architects of the WCC's Faith and Order Commission's document *Baptism, Eucharist and Ministry* (Lima, 1982).

75. Alexander Schmemann. *An Introduction to Liturgical Theology.* Crestwood, N.Y.: St. Vladimir's Seminary Press, 1966. By the late dean of Orthodox liturgical theologians, a significant contribution to the understanding of Eastern Christian worship.

76. James Empereur. *Models of Liturgical Theology.* Alcuin/GROW Liturgical Study, no. 4. Bramcote, Nottingham: 1987. Employing an approach pioneered by H. Richard Niebuhr and Avery Dulles, Empereur discerns seven theological models operative in contemporary Roman Catholic worship, giving descriptions, advantages, and disadvantages of each.

77. Regis Duffy, ed. *Alternative Futures for Worship.* Vol. 1, *General Introduction.* Collegeville: Liturgical Press, 1987. A collaborative attempt to relate sacramental theology, liturgy, and the human sciences. Contains excellent overviews by Duffy and Edward Kilmartin.

78. Jean Corbon. *The Wellspring of Worship.* New York: Paulist Press, 1988. Corbon, a Dominican who works in Beirut, offers a strongly biblical liturgical theology, rooted in Trinitarian thought and mediating between Eastern and Western Christianity.

79. *Kevin Irwin. *Liturgical Theology: A Primer.* Collegeville: Liturgical Press, 1990. A skillful overview of European and American liturgical theologians with particular attention to method. The Liturgical Press is soon to offer a more comprehensive view of the same subject by Irwin.

80. David Fagerberg. *What Is Liturgical Theology? A Study in Methodology.* Collegeville: Liturgical Press, 1992. An attempt at a theology based on the liturgy itself. A useful summary of the work of Schmemann, Kavanagh, and Taft.
81. Michael Skelley. *The Liturgy of the World: Karl Rahner's Theology of Worship.* Collegeville: Liturgical Press, 1992.
82. Lawrence Madden, ed. *The Awakening Church: 25 Years of Liturgical Renewal.* Collegeville: Liturgical Press, 1992. Ten theologians (Monika Hellwig, Roger Haight, Gerard Sloyan, Don Saliers, Aidan Kavanagh, among others) reflect on a study of liturgical renewal in fifteen American parishes from the point of view of theological anthropology, Christology, ecclesiology, liturgical history, and so forth.

E. Ritual Studies

One of the more important contemporary trends in reflection on the nature of liturgy has been the "discovery" of the importance of ritual in human affairs. Scholars have therefore turned increasingly to the work of anthropologists, chief among them Mary Douglas and Victor Turner. I am quite sure that not everyone will agree on the usefulness of these investigations, since cultural anthropology brackets the theological issues operative in Christian worship. In my view, however, while the ultimate questions about liturgy are religious or theological and satisfactory answers to them will depend on Christian faith, the findings of anthropology and the other social sciences can be most useful in appreciating the human dimension of our worship.

83. William Doty. *Mythography: The Study of Myths and Rituals.* Tuscaloosa: University of Alabama Press, 1986. The most comprehensive treatment I have seen of the various theories and approaches to ritual.
84. Ronald Grimes. *Beginnings in Ritual Studies.* Washington, D.C.: University Press of America, 1982.
85. ——. *Ritual Criticism: Case Studies in Its Practice, Essays on Its Theory.* Columbia: University of South Carolina Press, 1990. Grimes is probably the foremost North American writer on ritual. Particu-

larly in this second work he is attempting to develop a method free of religious presuppositions.

86. Lawrence Hoffman. *The Art of Public Prayer: Not for Clergy Only.* Washington, D.C.: Pastoral Press, 1988. A diagnosis of the "malaise" of contemporary liturgy in America, written in a more popular vein than the following work and with an ecumenical audience in mind.

87. ——. *Beyond the Text: A Holistic Approach to Liturgy.* Bloomington: University of Indiana Press, 1987. This Jewish liturgical scholar has adopted the methods of cultural anthropology to look at the phenomenon of Jewish worship in particular, but the results of his investigation are applicable to other religious faiths.

88. Tom Driver. *The Magic of Ritual: Our Need for Liberating Rites That Transform Our Lives and Our Communities.* San Francisco: Harper Collins, 1991. On one level this book is a superb apologia of the need for ritual in contemporary Western culture. On another level the author seems to dismiss the Catholic tradition of worship.

F. Essay Collections

Since it is rather difficult to keep track of journal articles and significant essays are at times squirreled away in obscure honorary volumes, Pastoral Press (Washington, D.C.) has done the American church signal service by making available collections of published and unpublished essays bearing the general title *Worship,* written in English by a number of liturgical scholars. Since the themes of the collections are evident from the subtitles, I will merely list the titles and identify the backgrounds of the authors.

89. John Baldovin. *Worship: City, Church, and Renewal.* 1991. Jesuit School of Theology at Berkeley.

90. Mary Collins. *Worship: Renewal to Practice.* 1989. Benedictine; Catholic University of America.

91. James Empereur. *Worship: Exploring the Sacred.* 1988. Jesuit School of Theology at Berkeley.

92. Peter Fink. *Worship: Praying the Sacraments.* 1991. Weston School of Theology.

93. Leonel Mitchell. *Worship: Initiation and the Churches.* 1991. Episcopalian; Seabury-Northwestern Seminary.
94. David Power. *Worship: Culture and Theology.* 1990. Oblate of Mary Immaculate; Catholic University of America.
95. Gail Ramshaw. *Worship: Searching for Language.* 1988. Lutheran; La-Salle College.
96. Kenneth Stevenson. *Worship: Wonderful and Sacred Mystery.* 1992. Church of England.
97. Thomas Talley. *Worship: Reforming Tradition.* 1991. Episcopalian; General Theological Seminary.

G. Liturgical History

Although many of the works cited in Section II, A and B, above are heavily historical, I do not want to neglect mentioning several recent volumes that deal fairly comprehensively with the history of the liturgy. Wegman's book in particular points to a growing consensus that worship needs to be understood in its social and cultural context, and attempts not only to understand what may be contained in liturgical texts and rubrics but also to appreciate the experience of the people who have participated in various liturgical activities. It should also be noted that Vogel's guide to the medieval Western sources has been vastly improved and updated in the English translation cited.

Because of space limitations, I have omitted any number of classic treatments, like Duchesne's *Christian Worship* and Righetti's *Manuale di Storia Liturgica.* The reader can find both reference to them and evaluation of them in the more recent works cited below.

98. Herman Wegman. *Christian Worship in East and West: A Study Guide to Liturgical History.* Collegeville: Liturgical Press, 1985.
99. Paul Bradshaw. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy.* New York: Oxford University Press, 1992. The third chapter is a very important essay on historical method.
100. Cyrille Vogel, *Medieval Liturgy: An Introduction to the Sources.* Translated and revised by Niels Rasmussen and William Storey. Washington, D.C.: Pastoral Press, 1986.

III. Specific Areas

A. Eucharist

Today, when the term "liturgy" is employed without qualification, the reference is almost always to the Eucharist. When the story of Catholic worship in the twentieth century is written decades or centuries from now, the focus will almost certainly be on the extraordinary resurgence of the Eucharist as the act of worship into which people were drawn to active participation. Beginning with the encouragement of frequent communion under Pius X and continuing with the relaxation of the stringency of the Eucharistic fast under Pius XII, the reform of the Eucharistic liturgy in this century reached a kind of high point with the Mass of Paul VI in 1969. The implementation of that reform, however, is far from complete, and any number of neuralgic questions remain to be decided both in theory and practice. The following sections can serve as a guide to the questions that perplex Christian assemblies and Jesuits, who are so often called upon not only to worship at the Eucharist but to lead the faithful in prayer. Fortunately, there exists an abundance of literature on the Eucharist in history, theology, and practice. Much of that literature will be cited below.

1. History

It has been said many times—and correctly—that the liturgy could not have been reformed during and after Vatican II without the monumental work of historians who have recovered the rich tradition of the Church from the New Testament forward. Two of the works listed here should be mentioned as prominent in that reform: Josef Jungmann, S.J.'s, *Mass of the Roman Rite,* which enabled many people (including the Fathers of the Council) to discriminate among the changes and accretions to the Mass wrought by history, and Gregory Dix's *Shape of the Liturgy,* which uncovered the core of the Eucharist in what he regarded as the

universal four-action shape of taking, blessing, breaking, and giving (offertory, Eucharistic prayer, fraction, and communion). More recent commentary, scholarly research, and criticism can be found, for example, in works already cited, like Hans Bernhard Meyer, S.J.'s, magisterial fourth volume in the handbook *Gottesdienst der Kirche* (see #38) and Volume 2 of Robert Cabie's more accessible work on the Eucharist in *The Church at Prayer* (see #37).

a. New Testament

101. *Xavier Léon-Dufour. *Sharing the Eucharistic Bread: The Witness of the New Testament.* New York: Paulist Press, 1987. Looking at both the New Testament witness as a whole (synchronically) and the various written traditions within it, Léon-Dufour discerns two basic traditions of the Eucharist that complement one another: a cultic tradition that supports and interprets the liturgical practice of later Christians and a testamentary tradition that links worship with the Cross and Christian discipleship and service. Although somewhat difficult to read, this is the best treatment of the New Testament and the Eucharist available in English.

102. *Jerome Kodell. *The Eucharist in the New Testament.* Collegeville: Liturgical Press, 1988. A brief but very competent overview of the material. Excellent background reading for preaching about the Eucharist.

103. I. Howard Marshall. *Last Supper and Lord's Supper.* Grand Rapids: Eerdman's, 1980. Fine exegesis of the texts and a treatment of meals in Judaism and the Hellenistic world, written by a Protestant scholar. One should be wary of the theological conclusions he draws, which do not seem to me to be warranted by the evidence he lays out.

104. John Reumann. *The Supper of the Lord: The New Testament, Ecumenical Dialogues, and Faith and Order on Eucharist.* Reumann, a Lutheran, summarizes New Testament research with a view toward contemporary ecumenical dialogue and in particular the landmark ecumenical consensus statement *Baptism, Eucharist and Ministry* (Lima, 1982).

b. Christian Tradition

105. *Gregory Dix. The Shape of the Liturgy. London: Dacre Press, 1945; reprint, New York: Seabury, 1982. By an Anglican Benedictine and somewhat dated. Although scholars today would argue with many of the details (for example, that the Last Supper was a *chaburah* [Jewish fellowship meal] or the stress on the offertory), this book remains a classic treatment of the history of the Eucharist, with many a lyrical passage.

106. *Josef Jungmann. *Missarum Sollemnia: The Mass of the Roman Rite.* 2 vols. New York: Benziger, 1950; reprint, Westminster, Md.: Christian Classics, 1988. A monumental treatment of the history of the Mass in the West, especially valuable for the medieval period. Much of the scholarship needs revision (especially the treatment of the sacramentary manuscript tradition), but it is still indispensable for an understanding of the various parts of the Mass of Pius V.

107. Theodor Klauser. *A Short History of the Western Liturgy.* New York: Oxford University Press, 1969. A brief treatment with a bias against the rigid rubricism of the post-Tridentine period.

108. Edward Foley. *From Age to Age: How Christians Celebrated the Eucharist.* Chicago: Liturgy Training Publications, 1991. A popular treatment, but very competently done and generously illustrated. This book would make an excellent guide for college courses and parish or CLC study groups.

109. Robert Cabie. *History of the Mass.* Washington, D.C.: Pastoral Press, 1992. Another brief and popular treatment.

110. Daniel Sheerin. *The Eucharist.* Message of the Fathers of the Church, no. 7. Collegeville: Liturgical Press, 1986. An extremely well-selected collection of passages from patristic writers on the Eucharist, with some prayer texts and helpful introductions.

111. Nathan Mitchell. *Cult and Controversy: The Worship of the Eucharist Outside Mass.* Collegeville: Liturgical Press, 1982. Part of a series of historical, theological, and pastoral commentaries on various aspects of the liturgical renewal, this book is an excellent example of integrating liturgical and theological concerns.

112. Miri Rubin. *Corpus Christi: The Eucharist in Late Medieval Culture.* Cambridge: Cambridge University Press, 1991. Treats the Eucharist and, in particular, the feast of Corpus Christi in its cultural context, employing the methods of anthropology.

113. Robert Taft. *A History of the Divine Liturgy of St. John Chrysostom.* Vol. 2, *The Great Entrance.* 2nd ed.; Vol. 4, *The Diptychs.* Orientalia Christiana Analecta, nos. 200, 238. Rome: Pontifical Oriental Institute, 1978, 1991. Two volumes of a projected five. A massive, comprehensive, and well-written history of the most important of the Eastern Rites.

114. John Bossy. *Christianity in the West, 1400–1700.* New York: Oxford University Press, 1980. Although not strictly speaking liturgical history, Bossy's work (especially chapter 2, "The Social Miracle") represents a much more positive assessment of late-medieval worship than one finds, for example in the very influential works of Jungmann and Klauser. The revisionist social history of liturgy will most likely be important for the future.

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2. Theology of the Eucharist

Since the eleventh century and even more so since the sixteenth, the theology of the Eucharist has been a matter of controversy among Western Christians. Churches and theologians have been divided especially over the questions of the nature of the presence of Christ in the Eucharistic elements (contrary to popular misunderstanding, no mainline Christians deny the presence of Christ in the Eucharist; the difficulty has to do with the nature of that presence and its connection to the elements of bread and wine) and the precise nature of the Eucharistic sacrifice. Contemporary Eucharistic theology has tended to be quite irenic; and there seems to be a consensus that, just as the liturgy cannot be understood except in relation to theology, so too dogmatic theology cannot dispense with the liturgical sources themselves, sources that were given scant attention in the polemical dogmatics of the past. A number of the works cited below advance both ecumenical reconciliation and understanding of the Eucharist in two areas: (1) the recovery of the notion of *anamnesis* (or memorial) as the root of understanding Eucharistic sacrifice and (2) an attempt to understand Eucharistic presence and sacrifice in a more coherent fashion; that is, as intimately related to one another. I am convinced that sacrifice will be a crucial category for understanding and celebrating the Eucharist in the future,

despite its negative connotations in contemporary culture. The last part of this section will focus on the Lima Document (*Baptism, Eucharist and Ministry*), which has already been mentioned several times. I am omitting specific reference to bilateral ecumenical dialogues that are described in Reumann (#102 above).

115. Nicholas Lash. *His Presence in the World: A Study of Eucharistic Worship and Theology.* Dayton, Ohio: Pflaum Press, 1968. By an English Roman Catholic. A lucid study of the contemporary situation of Eucharistic theology.

116. J. M. R. Tillard. *The Eucharist: Pasch of God's People.* Staten Island: Alba House, 1967. By a French-Canadian Dominican.

117. Alexander Schmemann. *The Eucharist: Sacrament of the Kingdom.* Crestwood, N.Y.: St. Vladimir's Seminary Press, 1988. By the late leading liturgical theologian of the Orthodox Church in America.

118. William Crockett. *Eucharist: Symbol of Transformation.* Collegeville: Liturgical Press, 1988. This historical survey by a Canadian Anglican is especially helpful with regard to Anglican and Methodist theology, but rather scant in its treatment of the Middle Ages. He gives no attention at all to Trent.

119. Alisdair Heron. *Table and Tradition: Toward an Ecumenical Understanding of the Eucharist.* Philadelphia: Westminster Press, 1983. By a Calvinist theologian, this is also a historical survey, but with greater attention to the theological questions on the Eucharist that face Protestants and Roman Catholics.

120. Joseph Powers. *Eucharistic Theology.* New York: Herder and Herder, 1967. By an American Jesuit, this is very helpful in understanding the reinterpretation of Eucharistic presence by the Dutch theologians Schoonenberg and Schillebeeckx.

121. Gary Macy. *The Banquet's Wisdom: A Short History of Theologies of the Eucharist.* New York: Paulist Press, 1992. A very readable survey of the historical theology of the Eucharist. Most suitable for discussion groups.

122. David Power. *Eucharistic Mystery: Revitalizing the Tradition.* New York: Crossroad, 1992. An attempt to develop a new hermeneutic for Eucharistic theology, focusing on three periods: the New Testament, the Ante-Nicene, and the High Middle Ages—with specific reference to the Eucharistic theology of St. Thomas.

123. Kenneth Stevenson. *Eucharist and Offering.* Collegeville: Liturgical Press, 1986. Takes up the crucial question of Eucharistic sacrifice

by way of a historical treatment, especially of *anaphoras* or Eucharistic prayers.

124. Enrico Mazza. *The Eucharistic Prayers of the Roman Rite.* Collegeville: Liturgical Press, 1986. A very useful commentary on all nine prayers in use today (including the three prayers with children and two prayers for reconciliation), as well as the Eucharistic prayer of the Swiss Synod (which is also used by the Italians and the Spanish-speaking).

125. R. Kevin Seasoltz, ed. *Living Bread, Saving Cup: Readings on the Eucharist.* 2nd ed. Collegeville: Liturgical Press, 1987. A fine collection of articles culled from *Worship* over the years. Of particular value are the essays by Murphy-O'Connor on First Corinthians, Power on sacrifice, Schillebeeckx on transignification, Talley on the primitive Eucharistic prayer, Taft on concelebration, and Mannion and Huels on stipends.

126. Mary Collins and David Power, eds. *Can We Always Celebrate the Eucharist?* Concilium, no. 152. New York: Seabury, 1982. A provocative collection of essays on various themes relating to both the frequency of Eucharistic celebration and the situation(s) in which the Eucharist takes place.

127. **Baptism, Eucharist and Ministry.* Faith and Order Paper No. 111. Geneva: World Council of Churches, 1982. Possibly the most important multilateral ecumenical statement since the Reformation, this document represents a convergence rather than a consensus on these three sacramental issues. (See #33 above for a companion collection of texts.) Although the Roman Catholic Church is not a member of the World Council of Churches, a number of Catholic theologians are full members of the Faith and Order Commission. The document asks for official reactions from the churches. These are collected in the following entry:

128. Max Thurian, ed. *The Churches Respond to BEM: Official Responses to the "Baptism, Eucharist and Ministry" Text.* 6 vols. Geneva: World Council of Churches, 1986–88. A fascinating collection from Christian churches throughout the world. In itself an education as to the variety and richness of theology and church order. The response formulated by the Congregation for the Doctrine of the Faith can be found in Volume 6.

3. Contemporary Practice

It is one thing to reform the liturgical texts but quite another, as current experience is showing, to reform the actual practice of Eucharistic liturgy. Books in this section are helpful guides especially for presiders, in leading the celebration in a manner that both respects the nature of the Eucharist itself (and what the various parts are meant to accomplish) and enables the entire assembly to exercise their own baptismal priesthood by full, conscious, and active participation. I might add that, in terms of effective and faithful contemporary celebration, the basic (and indispensable) guides are the official documents: The General Instruction on the Roman Missal and *Lectionary for Mass: Introduction,* already cited in #23 and #24.

129. *Ralph Keifer. *To Give Thanks and Praise: The General Instruction on the Roman Missal and Commentary.* Washington: Pastoral Press, 1980. Certainly the best commentary on the Mass of Paul VI that I have read. Keifer has a very clear understanding of the intent of the rites and of many of the foibles in practice.

130. *——. *To Hear and Proclaim: The General Introduction to the Lectionary and Commentary.* Washington: Pastoral Press, 1982. A companion to the volume above, geared to the Liturgy of the Word and the nature of the Lectionary.

131. *Robert Hovda. *Strong, Loving and Wise: Presiding in Liturgy.* Collegeville: Liturgical Press, 1976. A beautifully written guide to Eucharistic presidency by a master of prose, preaching, and presiding.

132. *Aidan Kavanagh. *Elements of Rite.* Collegeville: Liturgical Press, 1984. As the title suggests, this is a liturgical Strunk and White. Very cleverly written.

133. *Dennis Smolarski. *How Not to Say Mass.* New York: Paulist, 1986. A balanced assessment of the dos and don'ts of liturgical presiding.

134. *John Huels. *Disputed Questions in the Liturgy.* Chicago: Liturgy Training Publications, 1988. Huels is a canonist who very ably navigates the shoals of questions like concelebration, stipends, and women servers at the altar.

B. Initiation: Baptism and Confirmation

One of the greatest achievements wrought by the liturgical reform initiated by Vatican II has been in the area of Christian Initiation. Historical research, particularly into the life and worship of the early Church, has opened up a radically renewed understanding of what it means for a contemporary Catholic to become a Christian. The council's initial aim seems to have been to restore the catechumenate in so-called mission lands. Very quickly, however, specialists in liturgy as well as pastoral practice recognized that the catechumenate and a process-oriented approach to adult initiation was applicable to all Christians and not only to those people being converted in traditional mission lands. At the same time, the council called for a rite of infant baptism specifically oriented to the condition of infants. In fact, the traditional rite for infants had been the one given to adults under emergency circumstances (the so-called clinical baptism).

The renewed understanding of Christian Initiation has raised difficulties that are yet to be resolved—the meaning of confirmation and of the sequence of the sacraments as now normally administered to those who are baptized in infancy: baptism, first Eucharist, and confirmation, not to mention the relation of the sacrament of penance/reconciliation to initiation as a whole.

To be sure, most Jesuits do not have full-time pastoral responsibilities that would make intimate familiarity with the Rite of Christian Initiation of Adults (RCIA) an absolute must. On the other hand, more and more parish communities in which we are invited to minister take the RCIA very seriously, and thus some familiarity with its structure and content are necessary even for us. Moreover, those whom we teach or serve in other capacities, for example, as retreat directors, are increasingly being formed in an ecclesial spirituality based on the renewed understanding of the importance of baptism. Hence, I think it incumbent on every Jesuit to develop some familiarity with the theory and practice of Christian Initiation today.

1. History

Good reviews of the history of Initiation can be found in the general introductions and histories listed above in sections II A and II G. In addition, the following works are helpful, especially for understanding the meaning and practice of Initiation in the patristic era.

135. Edward Yarnold. *The Awe-inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century.* Slough, England: St. Paul Publications, 1971. A selection from the classic baptismal homilies of Cyril of Jerusalem, John Chrysostom, Ambrose of Milan, and Theodore of Mopsuestia, with a fine introduction.

136. Hugh Riley. *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia and Ambrose of Milan.* Washington: Catholic University of America Press, 1974. A very thorough commentary on and interpretation of these important sources.

137. Thomas Finn. *Early Christian Baptism and the Catechumenate: Italy, North Africa, and Egypt.* Collegeville: Liturgical Press, 1992.

138. ——. *Early Christian Baptism and the Catechumenate: West and East Syria.* Collegeville: Liturgical Press, 1992. A translation of important texts, along with excellent introductions.

139. Enrico Mazza. *Mystagogy: A Theology of Liturgy in the Patristic Age.* Collegeville: Liturgical Press, 1991.

140. J. D. C. Fisher. *Christian Initiation: Baptism in the Medieval West.* London: SPCK/Alcuin, 1965. A good treatment of the breakup of the original sequence of Christian Initiation and of the gradual predominance of infant baptism.

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2. Theology and Practice

Most of the following works combine history with theological reflection as well as commentary on the contemporary rites and practice.

141. Aidan Kavanagh. *Confirmation: Origins and Reform.* Collegeville: Liturgical Press, 1988. A somewhat idiosyncratic reading of the origins of confirmation in the episcopal blessing or imposition of

hands called the *missa*. A provocative proposal for the meaning and practice of confirmation today.

142. *——. *The Shape of Baptism: The Rite of Christian Initiation.* Collegeville: Liturgical Press, 1978. The second section of this work is a brilliant and thought-provoking commentary on the RCIA with attention to the future agenda for Christian Initiation.

143. Gerard Austin. *Anointing with the Spirit: The Rite of Confirmation/The Use of Oil and Chrism.* Collegeville: Liturgical Press, 1985. A very readable history of the development of confirmation and other rites (like the Holy Thursday Chrism Mass) that have to do with anointing.

144. Murphy Center. *Made Not Born: New Perspectives on Christian Initiation and the Catechumenate.* Notre Dame: University of Notre Dame Press, 1976. Essays on the history and practice of initiation with a view to the RCIA. Of particular value is Nathan Mitchell's treatment of the dissolution of the relation between baptism and confirmation in the early Middle Ages.

145. Pamela Jackson. *Journeybread Through the Shadowlands.* Collegeville: Liturgical Press, 1993. A scriptural and liturgical commentary on the lectionary readings for the RCIA.

146. Mark Searle. *Christening: The Making of a Christian.* Collegeville: Liturgical Press, 1980. An excellent history and theological reflection on the meaning of Initiation with particular reference to the Initiation of infants.

147. *Mark Searle, ed. *Alternative Futures for Worship.* Vol. 2, *Baptism and Confirmation.* Collegeville: Liturgical Press, 1987. An attempt to understand Initiation with the aid of findings from the social sciences. Of particular value are Searle's own essay on the Initiation of infants and childhood in general and Gail Ramshaw's proposal for a rite of Initiation for infants in stages, based on the RCIA.

148. James Wilde. *Commentaries: Rite of Christian Initiation of Adults.* Chicago: Liturgy Training Publications, 1988. Both this and the following volume are very useful for pastoral ministry in the RCIA.

149. Victoria Tufano, ed. *Celebrating the Rites of Initiation: Pastoral Reflections.* Chicago: Liturgy Training Publications, 1992.

C. Liturgical Year: Feasts and Seasons

Certainly one of the most challenging aspects of contemporary liturgical reform has been renewal of the liturgical calendar. After all, how people use their time is one of the most revelatory features of a culture. Moreover, the historical development of Christian feasts and seasons is among the most fascinating elements in the history of our tradition.

It should be noted that both *Sacrosanctum concilium* and *The General Norms of the Liturgical Year and Calendar* emphasize the importance of Sunday as "the original holy day" and reorient the celebration of Lent and Easter to reflect the importance of the RCIA. The calendar of Marian and saints' feasts has been somewhat pruned to provide a more universal representation, but particular calendars stress several feasts for geographical regions or religious institutes. A Jesuit does not need an ordo, for example, to know that the Feast of St. Ignatius is an important solemnity in our particular calendar.

As with other important subjects, the liturgical year and calendar are treated in the general introductions cited in II A. Worthy of particular mention are Hans-Jorg Auf Der Maur's treatment of the seasons and Christological feasts as Volume 5 of the German handbook (see #38; a second volume on Marian and saints' feasts is to follow) and Volume 4 of *The Church at Prayer* (see #37) on liturgy and time.

1. Liturgical Time, Liturgical Year

The following five works treat the general question of time in culture and the development of calendars:

150. Anthony Aveni. *Empires of Time: Calendars, Clocks and Cultures*. New York: Basic Books, 1989.

151. J. T. Fraser. *Time: The Familiar Stranger*. Amherst: University of Massachusetts Press, 1987.

152. Jeremy Rifkin. *Time Wars: The Primary Conflict in Human History*. New York: H. Holt, 1987.

153. Edward Hall. *The Dance of Life: The Other Dimension of Time.* New York: Doubleday, 1983.

154. Jonathan Z. Smith. *To Take Place: Toward Theory in Ritual.* Chicago: University of Chicago Press, 1987.

The following are general introductions and studies on the liturgical year:

155. *Adolf Adam. *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy.* Collegeville: Liturgical Press, 1981. A basic and general overview with commentary on individual feasts.

156. Thomas Talley. *The Origins of the Liturgical Year.* Rev. ed. Collegeville: Liturgical Press, 1992. An important reconstruction of the history of the liturgical year in the early Church, with particular attention to the development of the Easter Vigil, Epiphany, and the origins of Lent in Alexandria.

157. Ildephonse Schuster. *The Sacramentary.* 5 vols. New York: Benziger Bros., 1924–. A somewhat dated commentary on the pre–Vatican II Roman calendar, but filled with colorful and interesting information relating the origins of feasts and liturgical readings in the city of Rome.

158. *James Wilde. *At That Time: Cycles and Seasons in the Life of a Christian.* Chicago: Liturgy Training Publications, 1989. A general introduction, very useful with parish and other study groups.

159. W. Vos and G. Wainwright, eds. *Liturgical Time: Papers Read at the 1981 Congress of the Societas Liturgica.* Rotterdam: Liturgical Ecumenical Center Trust, 1982. An updating of scholarship with important essays by Hans Bernhard Meyer, Thomas Talley, and Robert Taft.

160. Thomas Carroll and Thomas Halton, eds. *Liturgical Practice in the Fathers.* Collegeville: Liturgical Press, 1988. Selections from patristic writings, along with excellent introductions.

161. Horton Davies. *Worship and Theology in England.* Vol. 2. Princeton: Princeton University Press, 1975. Chapter 6, "Calendary Conflict," 215–52, provides an instructive view of the seventeenth-century debate between Anglicans and Puritans on issues such as Sundays versus feast days and the nature of liturgical observance. (The entire series of five volumes is a comprehensive history of preaching, theology, liturgy, and liturgical art and architecture in England up through the mid–twentieth century.)

2. Sunday, Feasts, and Seasons

The following works deal with the origins of Sunday as the Lord's Day. Rordorf represents the commonly held view that the Sabbath was very quickly replaced in Christian practice and that Sunday's origin and importance is as a day of worship for Christians rather than a day of rest. Bacchiocchi, a Seventh-Day Adventist, in his dissertation for the Gregorian University, argues the opposite view, a central doctrinal tenet of the Seventh-Day Adventists. Carson's treatment is careful and respects both sides of this argument. Some recent reflections can be found in the printed interfaith symposium, edited by Eskenazi, Harrington, and Shea.

Contemporary Roman Catholic concerns, especially the centrality of Sunday as the weekly communal celebration of the Paschal Mystery, are well represented by the Notre Dame symposium edited by Searle.

162. Willi Rordorf. *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church.* Philadelphia: Westminster Press, 1968.

163. Samuele Bacchiocchi. *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Worship in Early Christianity.* Rome: Pontifical Gregorian University Press, 1977.

164. D. A. Carson. *From Sabbath to Lord's Day: A Biblical, Historical and Theological Investigation.* Grand Rapids: Zondervan, 1982.

165. T. Eskenazi, D. Harrington, and W. Shea, eds. *The Sabbath in Jewish and Christian Traditions.* New York: Crossroad, 1991.

166. Mark Searle, ed. *Sunday Morning: A Time for Worship.* Collegeville: Liturgical Press, 1983.

Helpful guides to preaching in the liturgical context and to the celebration of the liturgy can be found in the works listed below. One gets the impression today that many preachers think that a homily is a religious talk inserted somewhat arbitrarily into

the middle of a liturgy. Frequently enough, though the biblical context of the passages proclaimed is taken into consideration, preachers pay no attention to the liturgical context, either in the sacramental setting (for instance, the three great Johannine Gospels read during Lent in Cycle A, serving as the backbone of the RCIA) or in the context of the specific liturgical feast or season.

167. *Adrian Nocent. *The Liturgical Year.* 4 vols. Collegeville: Liturgical Press, 1977. Nocent combines historical, theological, and pastoral reflections, providing a commentary for each Sunday of the three cycles as well as for every major feast.

168. **Days of the Lord: The Liturgical Year.* Collegeville: Liturgical Press, 1991–. A more recent pastoral and theological commentary that will eventually comprise six volumes.

169. Kevin Irwin. *Sunday Worship: A Guide to the Eucharist and Hours.* Collegeville: Liturgical Press, 1983.

170. ——. *Advent and Christmas: A Guide to the Eucharist and Hours.* Collegeville: Liturgical Press, 1986.

171. ——. *Lent: A Guide to the Eucharist and Hours.* Collegeville: Liturgical Press, 1985.

172. ——. *Easter: A Guide to the Eucharist and Hours.* Collegeville: Liturgical Press, 1991.

173. Christopher O'Donnell. *At Worship with Mary: A Pastoral and Theological Study.* Collegeville: Liturgical Press, 1988.

Each year Liturgy Training Publications (from the Office for Divine Worship of the Archdiocese of Chicago) publishes two invaluable aids in proclamation, preaching, and the preparation of liturgies. Many parishes give their lectors the workbook every year. It serves as a most useful brief commentary on the Gospel as well, and I find it especially helpful for getting a sense of how to bring out what is significant in a gospel passage through oral proclamation. Possessing these two resources would be valuable not only for house libraries but for individuals as well who preach and preside. In addition, the same publisher has issued sourcebook collections for the various seasons, containing meditations, poems, prayers, hymns, and selections from classic homilies.

These are extremely useful both for personal prayer and for homily preparation.

174. *Aelred Rosser, ed. *Workbook for Lectors and Gospel Readers*. Chicago: Liturgy Training Publications, 1993–.

175. *G. T. Ryan, M. B. Kunde-Anderson, T. Fitzgerald, and P. Scagnelli, eds. *Sourcebook for Sundays and Seasons*. Chicago: Liturgy Training Publications, 1993–.

176. *Thomas O'Gorman, ed. *An Advent Sourcebook*. Chicago: LTP, 1988.

177. *Mary Ann Simcoe, ed. *A Christmas Sourcebook*. Chicago: LTP, 1984.

178. *J. R. Baker, E. Kaehler, and P. Mazar, eds. *A Lent Sourcebook: The Forty Days*. 2 vols. Chicago: LTP, 1990.

179. *G. Huck, G. Ramshaw, and G. Lathrop, eds. *An Easter Sourcebook: The Fifty Days*. Chicago: LTP, 1988.

180. *G. Huck and M. A. Simcoe, eds. *A Triduum Sourcebook*. Chicago: LTP, 1983.

181. *Virginia Sloyan, ed. *A Sourcebook about Death*. Chicago: LTP, 1990.

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3. Liturgical Preaching

It would be foolish to consider Catholic liturgy today without paying attention to preaching, especially since we Jesuits have considered it our strong suit. The resources outlined in the last section should be of some help in specifically liturgical preaching, which is not so much preaching about the liturgy as it is preaching within the context of the Church's liturgical cycle. While the field of homiletics in general has become so vast that it warrants a full bibliography of its own, Jesuits may find the following selective bibliography helpful.

182. *Bishops' Committee on Priestly Life and Ministry. *Fulfilled in Your Hearing: The Homily in the Sunday Assembly*. Washington: U. S. Catholic Conference, 1982. An indispensable guide to preaching at the Sunday liturgy, stressing the relationship between the preacher, the assembly, the biblical texts, and the liturgical cycle. (This document can also be found in #24.)

183. William Skudlarek. *The Word in Worship: Preaching in the Liturgical Context*. Nashville: Abingdon, 1981. A brief treatment of topics

related to liturgical preaching, with a special chapter on preaching at baptisms, weddings, and funerals.

184. Walter Burghardt. *Preaching: The Art and the Craft.* New York: Paulist, 1987. Excellent and often inspiring essays by a master Jesuit preacher.

185. Richard Eslinger. *A New Hearing: Living Options in Homiletic Method.* Nashville: Abingdon, 1987. A fine review of six contemporary approaches to preaching. All of the preachers surveyed are Protestant.

186. Walter Brueggemann. *Finally Comes the Poet: Daring Speech for Proclamation.* Minneapolis: Fortress, 1989. This excellent Old Testament scholar offers reflections on contemporary application of biblical texts to preaching.

187. John Melloh. "Publish or Perish: A Review of Preaching Literature, 1981–1986." *Worship* 62 (1988): 497–514. This article provides easy access to what is going on in the field of homiletics.

188. John Baldovin. "Biblical Preaching in the Liturgy." *Studia Liturgica* 22 (1992): 100–118.

189. ——. "The Nature and Function of the Liturgical Homily," *The Way: Supplement,* no. 67 (1990), 93–101. Both of these articles deal with the question of contemporary liturgical preaching. The first is more theoretical, the second more practical.

D. Liturgy of the Hours

One of the most neuralgic liturgical topics for Jesuits is the Liturgy of the Hours, or the Divine Office. Our rule very clearly states that the choral or communal office may not be legislated. In the sixteenth century this approach differentiated Jesuits from almost every other religious order in the Church—for the sake of the apostolate. At the same time current legislation strongly recommends daily communal prayer of some sort for every Jesuit community (see General Congregation 32, §237).

Twentieth-century scholarship, represented in the selections below, has emphasized the importance of daily liturgical prayer for all Christians and has recovered the roots of the Liturgy of the Hours not in monasticism but in the prayer life of ordinary Christians (the so-called Cathedral Office). The Second Vatican Council

(*Sacrosanctum concilium*, §89a) also moved in the direction of emphasizing Morning and Evening Prayer (Lauds and Vespers) as the main liturgical hours. The *General Instruction of the Liturgy of the Hours* (#1–#27) focuses both on the communal nature of the Office and on the fact that it belongs to the entire People of God.

It seems to me that, although the post-Vatican II Consilium on the liturgy desired a public prayer for the whole Church (and indeed very successfully simplified both the psalmody and the structure of the Office), it did not succeed in creating a book of prayer for the whole Church but rather a fine personal prayer book for priests. Work is still in progress to construct services of communal prayer that can be adapted to the needs of various communities in the Church, as well as to translate the psalms and canticles in a way that will capture the modern imagination.

1. History, Theology, Studies

190. *Robert Taft. *The Liturgy of the Hours in East and West.* Collegeville: Liturgical Press, 1986. This historical study by a professor at the Jesuit Pontifical Oriental Institute will probably be the standard treatment for some time to come. **Taft treats of Jesuits and the Office on pages 301–6.**

191. Paul Bradshaw. *Daily Prayer in the Early Church.* Oxford: Oxford University Press, 1981.

192. *George Guiver. *Company of Voices: Daily Prayer and the People of God.* Collegeville: Liturgical Press, 1988. This very readable account also deals rather skillfully with the relation between individual and communal prayer and the necessity for both.

193. John Brook. *The School of Prayer: An Introduction to the Divine Office for All Christians.* Collegeville: Liturgical Press, 1991.

194. Josef Jungmann. *Christian Prayer Through the Centuries.* New York: Paulist Press, 1978.

195. John Gallen, ed. *Christians at Prayer.* Notre Dame: University of Notre Dame Press, 1977. A good collection of articles on the subject of communal liturgical prayer. Of particular value are the essays by William Storey on the Cathedral versus the Monastic Office and by Carl Dehne on popular devotions.

196. Agnes Cunningham. *Prayer: Personal and Liturgical.* Collegeville: Liturgical Press, 1985. Selections from patristic writings, along with introductions.

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2. Resources

197. W. Storey and J. Melloh, eds. *Praise God in Song: Ecumenical Daily Prayer.* Chicago: GIA, 1980. An attempt at "Cathedral" or popular morning and evening prayer with musical settings.
198. Francis Sullivan. *Lyric Psalms: Half a Psalter.* Washington: Pastoral Press, 1983. Half of the psalter in a very fresh, imaginative and rich translation by a Jesuit scholar-poet.
199. ——. *Tragic Psalms.* Washington: Pastoral Press, 1984.
200. ICEL. *The Psalter and Psalms for Morning and Evening Prayer.* Chicago: LTP, 1993. Two collections of psalms and canticles in a new inclusive-language translation.

E. Penance/Reconciliation

The post–Vatican II has experienced a rapid and significant change in the perception of sin and consequently of the practice of sacramental penance. This is not the place to go into the reasons for either of these phenomena. Our concern here is not so much the sacrament itself as one of its important aspects, much neglected prior to the reform; namely, how is reconciliation ritualized? How is it a liturgical experience? Since all sacraments are sacraments of the Church, penance and reconciliation, even when celebrated individually, are by definition ecclesial experiences. The following works underline the ritual nature of penance and reconciliation, a lesson that all of us involved in any way with pastoral experience must learn. Our main goal as confessors, it seems to me, should be to make sacramental confession primarily an experience of prayer before our merciful and reconciling God, rather than **primarily** a judicial forum or even an opportunity for pastoral counseling. The lack of practical pastoral material here is an index of the flux this sacrament is experiencing.

201. James Dallen. *The Reconciling Community.* Collegeville: Liturgical Press, 1986. A historical survey of the development of the sacrament with a commentary on the current rites and prescriptions for the future.

202. Joseph Favazza. *The Order of Penitents.* Collegeville: Liturgical Press, 1988. The historical development of communal penance looking toward the re-creation of an **order** of penitents analogous to the order of catechumens.

203. *Peter Fink, ed. *Alternative Futures for Worship.* Vol. 4, *Reconciliation.* Collegeville: Liturgical Press, 1987. Essays on the history and theology of sacramental reconciliation with some suggested communal rites. As does the rest of this series, this volume pays much attention to the findings of the social sciences.

204. Robert Kennedy. *Reconciliation: The Continuing Agenda.* Collegeville: Liturgical Press, 1987. A series of theological and pastoral reflections from a conference held at Notre Dame.

205. Kevin Doran. *More Joy in Heaven! Confession, the Sacrament of Reconciliation.* Collegeville: Liturgical Press, 1988. A popular treatment, useful for parish study groups.

F. Anointing of the Sick

The sacrament of the anointing of the sick is one of the most radically reformed rites in the post-conciliar period. In a return to the practice of the early Church, this rite is no longer related to imminent death but rather to serious illness and old age. In many places, as the current rite envisages, it is celebrated communally. The rites and their *prænotanda* (introductory notes) make it clear that sacramental acts take place in the context of overall pastoral care in these contexts. Even Jesuits who exercise no particular full-time pastoral care are, from time to time, called upon to minister to the aged, the sick, and the dying; and so it is necessary to familiarize ourselves not only with the details and administration of these rituals but also with their spirit.

206. *Charles Gusmer. *And You Visited Me: Sacramental Ministry to the Sick and Dying.* Rev. ed. Collegeville: Liturgical Press, 1990. A history and theology of ministry to the sick and dying, revised in light

of the second edition of the rite in 1983. Also contains commentary on the contemporary rites and reflections on the future.

207. *Peter Fink, ed. *Alternative Futures for Worship.* Vol. 7, *Anointing of the Sick.* Collegeville: Liturgical Press, 1987. An excellent collection of articles and suggested rites with attention to findings from the social sciences. Of particular value are Fink's overview and Jennifer Glen's treatment of healing vis à vis curing.

208. James Empereur. *Prophetic Anointing: God's Call to the Sick.* Collegeville: Liturgical Press, 1982. A treatment of the history, theology, and pastoral practice of these rites, with particular attention to the ministry the sick perform for the Church.

209. M. Ahlstrom, P. Gilmour, and R. Tuzik. *A Companion to Pastoral Care of the Sick.* Chicago: LTP, 1988. A brief practical commentary.

210. **Prayers of the Sick.* Chicago: LTP, 1989. A small (and inexpensive) booklet of prayers for the sick and those confined to their homes.

G. Weddings/Marriage

A wedding liturgy is a wonderful opportunity to image sacramentally not only the love of the bride and groom but that of Christ for the Church. As with all of the other sacraments, Christian marriage is an ecclesial reality, and the wedding liturgy should make this apparent. Needless to say, because of our post-Christian culture in general and the sorry state of catechesis in particular, the liturgical celebration of Christian marriage has a number of obstacles to overcome. The greatest of these, it seems to me, is the tendency towards privatization and a lack of attention to the fact that Christian marriage is sacramental, that is, symbolic of the relationship of love and fidelity between God and the world, Christ and the Church. Since we Jesuits so often officiate at weddings as visiting clergy, it is also incumbent upon us to respect and appreciate not only the texts and rubrics of the liturgy but also the practice of the local church, including issues of inculturation. Liturgical texts have already been cited (see #35); the following are studies and practical guides:

211. *Paul Covino, ed. *Celebrating Marriage. Preparing the Wedding Liturgy: A Workbook for Engaged Couples.* Washington: Pastoral Press, 1987.

Mainly the work of Lawrence Madden, S.J., and the Georgetown Center for Liturgy and the Arts, this is the best guide available for preparing the wedding liturgy.

212. Bernard Cooke, ed. *Alternative Futures for Worship.* Vol. 5, *Christian Marriage.* Collegeville: Liturgical Press, 1987. Part of a series that has already been cited a number of times—fine essays and proposals for the rite.

213. Kenneth Stevenson. *To Join Together: The Rite of Marriage.* Collegeville: Liturgical Press, 1987. By a married Anglican priest, a comprehensive study of the history, theology, and pastoral practice of the wedding liturgy.

214. *Joseph Champlin. *Together for Life.* Notre Dame: Ave Maria Press, 1970. Similar to the Covino book (#211); a guide for preparing weddings, containing selections of prayers and readings.

215. *Graziano Marcheschi and Nancy Seitz Marcheschi. *Scripture at Weddings: Choosing and Proclaiming the Word of God.* Chicago: LTP, 1987.

216. *Mary Ann Simcoe, ed. *Handbook of Church Music for Weddings.* Chicago: LTP, 1988. An excellent guide to what is often a sensitive and difficult subject.

217. Austin Fleming. *Parish Weddings.* Chicago: LTP, 1988. A practical and pastoral guide.

218. ——. *A Prayerbook for Engaged Couples.* Chicago: LTP, 1986. A way of preparing engaged couples for a prayerful wedding.

H. Ordination/Ministry

Ordinations to the diaconate, presbyterate, or episcopate are, of course, rites in which Jesuits do not normally preside; but, since the vast majority of Jesuits are ordained to the first two orders, some reflection on rites of ordination is helpful. The best guide to ancient practice both in the East and the West has already been cited (see Bradshaw's collection, #36 above). Although there are any number of fine studies on the theology of the priesthood and ministry today, in view of this bibliography's focus on liturgy, I will forgo mention of these works. The following should help us somewhat to understand the contemporary rites of ordination. Since a revised edition of the ordination rites is being

undertaken by the Congregation of Divine Worship and the Discipline of the Sacraments, a number of further studies will no doubt be published in the near future.

219. *Michael Cowan, ed. *Alternative Futures for Worship.* Vol. 6, *Leadership and Ministry in the Church.* Collegeville: Liturgical Press, 1987. Of particular value is David Power's essay on the theology of ordination and ministry.

220. *Mary Schaefer and Frank Henderson. *The Catholic Priesthood: A Liturgically Based Theology of the Presbyteral Office.* Canadian Studies in Liturgy, no. 4. Ottawa: Canadian Conference of Catholic Bishops, 1990.

221. Geoffrey Wainwright, ed. *Ordination Rites: Past and Present.* Rotterdam: Liturgical Ecumenical Center Trust, 1980. An ecumenical collection of historical and theological essays on ordination.

222. Bruno Kleinheyer. *Die Priesterweihe im römischen Ritus.* Trierer Theologische Studien, no. 12. Trier: Paulinus Verlag, 1962. Probably the most thorough historical treatment of the Roman ordination rites in any language.

223. David Power. *Gifts That Differ: Lay Ministries Established and Unestablished.* 2nd ed. Collegeville: Liturgical Press, 1990. A valuable treatment of how ministry has opened up in the Church. I think it important for Jesuits to reflect on how ministry is increasingly being shared in the Church today.

I. Liturgy of Christian Burial

One of the most striking areas of liturgical revision since the council has been in the ritual for Christian burial. The omission of the Dies Irae and the option to employ white vestments, as well as the revision of other texts and the stress on the baptismal remembrance in the funeral liturgy itself, have all contributed to a major shift in attitude toward the death of a Christian. The post–Vatican II rite was revised and published in English in 1989 as *The Order of Christian Funerals.* The revised edition marks a considerable improvement, especially in terms of its usefulness in the liturgy itself and its comprehensive nature in providing liturgies for many aspects of Christian death, including prayers immediately after someone's death, vigil services, and the like.

Several aspects of the reformed rite of Christian burial ought to be noted. The first is rather technical, but nonetheless significant. Often enough one sees a reference to the funeral Mass as "the Mass of the Resurrection." It is very important to realize that every Eucharist is a Mass of the Resurrection. The funeral Mass is more properly called "the Mass of Christian Burial." Second, funerals are wonderful potential moments for conversion for the unchurched, but they allow us to deepen our own conversion as well. In this context the funeral homily represents an opportunity for deepening faith. Although the homily should, of course, be framed in terms of the person who has died, it should be a reflection on the Christian confrontation with death rather than simply a eulogy. In my experience, homilies at the funerals of Jesuits in particular have erred in this latter direction. Finally, each community should develop its own ritual approach to funerals—of course within the limits of the rite itself. Funerals are occasions that in particular call for inculturation and adaptation, but by their very nature are prone to careless planning when no basic ritual (who will sing? how will the body of the deceased be brought to the church? what is the shape of the rite of final commendation? and other such questions) has been prepared in advance.

224. Geoffrey Rowell. *The Liturgy of Christian Burial: An Introductory Survey of the Historical Development of Christian Burial Rites.* London: SPCK, 1977.

225. *William Cieslak. *Console One Another: Commentary on the Order of Christian Funerals.* Washington: Pastoral Press, 1990. A helpful pastoral and theological commentary on the revised rite.

226. *Richard Rutherford. *The Death of a Christian: The Order of Christian Funerals.* Rev. ed. Collegeville: Liturgical Press, 1992. A combined historical, theological, and pastoral study, the most comprehensive in English.

227. ——. *The Order of Christian Funerals: An Invitation to Pastoral Care.* Collegeville: Liturgical Press, 1989.

228. *Bishops' Committee on the Liturgy. *The Order of Christian Funerals.* Study Text, no. 13. Washington: U.S. Catholic Conference, 1989. A brief commentary and general introduction. As are all the commentaries in this series, it is extremely well done and very reliable.

229. Michael Marchal. *Parish Funerals: A Guide to the Order of Christian Funerals*. Chicago: LTP, 1987.

230. *Prayers for Those Who Mourn*. Chicago: LTP, 1989.

J. Music and the Liturgy

Very few areas of the Church's worship have changed as radically in the past thirty years as liturgical music. And very few Jesuits (or clergy in general) have been musically trained. Often priests feel at the mercy of the taste and judgment of musicians—professional and amateur. At the same time, music is integral to the reformed liturgy, and we must learn at least how music is to function in the rites. A good, in fact an indispensable, start can be made with two documents of the U.S. Bishops' Committee on the Liturgy: *Music in Catholic Worship* (1972) and *Liturgical Music Today* (1982); both of these sources are contained in #24 above. There is no substituting for good taste; and, while ability to sing as well as musical styles will vary from subculture to subculture in our society, Jesuits should still have some idea of how different musical elements function in various liturgies; for example, the priority of acclamations (Alleluia, Sanctus, and the like), the nature of responsorial psalmody, the appropriateness of certain times for hymns, and so forth. The following works should be of some help in that endeavor:

231. *Virgil Funk, ed. *Music in Catholic Worship: The NPM Commentary*. Washington: Pastoral Press, 1982. A series of excellent essays (especially those of Nathan Mitchell) on the Bishops' Committee document mentioned above.

232. V. Funk and G. Huck, eds. *Pastoral Music in Practice*. Washington: Pastoral Press, 1981.

233. James McKinnon. *Antiquity and the Middle Ages: From Ancient Greece to the 15th Century*. Englewood Cliffs: Prentice Hall, 1990. From the series Man and Music, a relatively nontechnical treatment of musicology in this period—of course with a focus on liturgical music, that is, chant.

234. ——. *Music in Early Christian Literature*. Cambridge: Cambridge University Press, 1987. A considerable advance in scholarship

over Johannes Quasten's *Music and Worship in Pagan and Christian Antiquity.*

235. Richard Crocker and David Hiley, eds. *The Early Middle Ages to 1300.* Vol. 2, *The New Oxford History of Music.* Rev. ed. New York: Oxford University Press, 1990. The best historical treatment of the period available in English.

236. Peter Jeffery. *Chant, Liturgy and Culture.* Washington: Pastoral Press, 1992. A collection of essays by a leading medieval musicologist.

237. Miriam Therese Winter. *Why Sing? Toward a Theology of Catholic Church Music.* Washington: Pastoral Press, 1984. A treatment that interprets Catholic legislation on music in the twentieth century. With an extensive bibliography.

238. Charles Pottie. *A More Profound Alleluia: Gelineau and Routley on Music in Christian Worship.* Washington: Pastoral Press 1989. Both the French Jesuit Joseph Gelineau and the English Protestant Erik Routley have made important contributions to the study and practice of liturgical music in this century. This work introduces them both and can serve as a guide to their publications, especially those of Routley on hymnody.

239. Mary Collins and David Power, eds. *Music and the Experience of God.* Concilium, no. 202. Edinburgh: T. & T. Clark, 1989.

240. Thomas Day. *Why Catholics Can't Sing: The Culture of Catholicism and the Triumph of Bad Taste.* New York: Crossroads, 1990. In this very controversial book, Day attacks most contemporary popular liturgical music as little more than warmed-over Irish sentimental lyrics and music. The attacks on the style of both liturgical presiding and music leadership are often on target, but the author has little that is positive to offer, in my opinion, except a vague yearning for the "good old days."

241. Virgil Funk, ed. *Sung Liturgy: Toward 2000 A.D.* Washington: Pastoral Press, 1991. A collection of essays by leading liturgical scholars concerned with church music.

242. Edward Foley. *Music in Ritual: A Pre-theological Investigation.* Collegeville: Liturgical Press, 1984. A brief and readable treatment on the ritual function of music.

243. Edward Foley and Mary McGann. *Music and the Eucharistic Prayer.* Collegeville: Liturgical Press, 1988. Another brief treatment, this time with a focus on sung Eucharistic prayer.

244. Virgil Funk, ed. *Weddings, Funerals, Liturgy of the Hours: Pastoral Music in Practice.* Vol. 4. Washington: Pastoral Press, 1990.

I hesitate to delve into the area of published liturgical music, both because it is so extensive and because of my own very limited competence. So, caveat lector! In the United States the state of liturgical music is so fluid that a national hymnal has not been feasible. It seems to me, however, that such a book should be a long-term goal. The Catholic Church in Canada has published a national hymnal, now in its third edition. Since what people sing in church will inevitably affect their common spirituality, the production of a hymnal (which always includes much more than traditional metrical hymns) is serious business. In my opinion, the best-quality liturgical music is published today by GIA (the Gregorian Institute of America) in Chicago. (Names and addresses of the major publishers of liturgical music and liturgical books will be provided at the end of this bibliography.) GIA has published the hymnal *Worship* (in its third edition), which contains more traditional musical settings and hymns, as well as *Gather,* a contemporary Roman Catholic book of liturgical song. A third hymnal published by GIA is *Lead Me, Guide Me: The African American Catholic Hymnal,* which contains both African American material and traditional Christian hymns as well. GIA together with Liturgy Training Publications has published an excellent *Hymnal for Catholic Students,* which combines traditional and contemporary liturgical music within the covers of a rather elegant book.

The other major publishers of Catholic liturgical music in the United States today are Oregon Catholic Press (OCP) and North American Liturgy Resources (NALR). The latter has published a series entitled *Glory and Praise,* which consists entirely of contemporary music. Far preferable is OCP's *Music Issue* (revised each year), which in combination with their monthly missalette, *Today's Missal,* offers a wide range of musical styles. There is, however, a certain flimsiness in these paperback worship aids that, it seems to me, does not befit public worship. OCP has also published a Spanish-language book of song entitled *Flor y Canto*

and *Cantico.* GIA has published bilingual music as well. Particularly noteworthy is the work of Donna Pena.

Much of the treasury of church music, especially hymnody, can also be found in Liturgical Press's *The Collegeville Hymnal,* as well as *The Hymnal 1982* of the Episcopal Church, the 1978 *Lutheran Book of Worship,* the 1989 *United Methodist Hymnal,* and Yale's *Hymnal for Colleges and Schools.*

K. Liturgical Art and Architecture

Public worship is a symbolic activity. It combines ideas and emotions in a way that cannot be expressed through merely rational exposition. Certainly one of the major drawbacks of the contemporary liturgical reform has been a kind of carelessness about the aesthetics of the liturgy. Here, it must be confessed, Jesuits err on the side of rationalism. By this I mean that all too often (but here I by no means include all Jesuits and by no means Jesuits alone) we fail to appreciate the emotive or affective dimension of worship expressed through the body, movement, environment, and objects of art. Frequently, it seems to me, presiders (and other liturgical ministers) are of the opinion that the liturgy is an opportunity primarily to express what **they think** about religion while they happen to be wearing vestments and obeying a series of rubrics. Such an attitude eventually turns the liturgy into a classroom lecture with some aesthetic frills added on.

The following books on liturgical art and the environment for liturgy may be of some help in gaining a renewed perspective on the aesthetic dimension of Catholic worship.

245. *Bishops' Committee on the Liturgy. *Environment and Art in Catholic Worship.* Chicago: LTP, 1988. In my opinion, the best document of the entire liturgical reform, with an introductory section on the theology of the assembly. This document is contained in #24, but this edition contains a number of helpful photographs and illustrations. This edition is available in Spanish and English.

246. *Bishops' Committee on the Liturgy. *The Environment for Worship: A Reader.* U.S. Catholic Conference, 1980. An excellent collection of

historical and theological articles on liturgy, architecture, and art. A number were translated from a symposium in *La Maison Dieu.*

247. *Marchita Mauck. *Shaping a House for the Church.* Chicago: LTP, 1990. A very readable and well-illustrated commentary on the recent documents, penned by a scholar trained in both liturgy and art history.

248. Mark Boyer. *The Liturgical Environment: What the Documents Say.* Collegeville: Liturgical Press, 1990. A helpful compendium and commentary on both Roman and U.S. documents on the liturgical environment. Deals with sensitive and controversial subjects like the placement of the tabernacle.

249. Harold Turner. *From Temple to Meeting House: The Phenomenology and Theology of Places of Worship.* The Hague: Mouton, 1979. A general history of religions approached with a bias against sacred spaces in Christian worship.

250. Richard Krautheimer. *Early Christian and Byzantine Architecture.* Rev. ed. Baltimore: Penguin, 1975. Krautheimer is the dean of historians of Christian architecture. In this and many other works, he exhibits great sensitivity to the architectural context, namely, the liturgy and its requirements.

251. Thomas Mathews. *The Early Churches of Constantinople: Architecture and Liturgy.* University Park, Penn.: Pennsylvania State University Press, 1971. An excellent application of Krautheimer's method to some of the most influential buildings of late antiquity, for example, Hagia Sophia and Hagia Eirene.

252. Robert Milburn. *Early Christian Art and Architecture.* Berkeley: University of California Press, 1988. An up-to-date and very well-written survey of this seminal period.

253. André Grabar. *Christian Iconography: A Study of Its Origins.* Princeton: Princeton University Press, 1968. This book is but one accessible example of Grabar's contribution.

254. Aidan Nichols. *The Art of God Incarnate: Theology and Image in the Christian Tradition.* New York: Paulist, 1980. Both this and the following work deal with the important subject of icons. Both are by Western theologians, the first an English Dominican and the second an American Lutheran.

255. Jaroslav Pelikan. *Imago Dei: The Byzantine Apologia for Icons.* Princeton: Princeton University Press, 1990.

256. L. Maldonado and D. Power, eds. *Symbol and Art in Worship.* Concilium, no. 132. New York: Seabury, 1980.

257. Dennis McNally. "Sacred Space: The Aesthetics for the Liturgical Enivronment." A Ph.D. thesis submitted at New York University, 1982. The author is an American Jesuit teaching at St. Joseph's University, Philadelphia.

258. Lawrence Hoffman. *Sacred Places and the Pilgrimage of Life.* Meeting House Essays, no. 1. Chicago: LTP, 1991. A brief and provocative essay by a Jewish liturgical scholar.

259. Regina Kuehn. *A Place for Baptism.* Chicago: LTP, 1992. Given the renewed appreciation of Christian Initiation and especially the importance of the RCIA, the environment for baptism has become an important subject. Of course, Jesuit community chapels and chapels in most retreat houses, high schools, and universities will not require such a space, but this subject needs reflection in Jesuit parishes.

260. James White and Susan White. *Church Architecture: Building and Renovating.* Nashville: Abingdon, 1988. A helpful guide by an American Methodist and an Episcopalian, based on modern ecumenical liturgical principles.

L. Liturgical Language and Feminism

One would be hard put to find liturgical subjects as sensitive as those treated by books in this section. Both liturgical language in general and feminism in particular are often the objects of more heat than light in discussions among Catholics today. The new Roman Catholic lectionaries, which should be published sometime in 1993, are sensitive to the question of inclusive language, and the ICEL has attempted (in its three Progress Reports on the Roman Missal) to provide more inclusive language, even with regard to God, in preparation for the third edition of the Roman Missal (projected for 1994–95).

Needless to say, the whole topic of women in the Church is controversial—but too broad a question for treatment in a bibliography about the liturgy. Unfortunately, only one full-scale work has dealt with the issue of women and liturgy, but helpful articles can be found in the collected essays of Mary Collins (#90) and Gail Ramshaw (#95) cited above. There are also excellent essays in

Shaping English Liturgy treating liturgical language in general as well as the specific issue of inclusive language (see #66 above).

It seems to me that as individuals and communities we Jesuits need to give careful (and prayerful) attention to these issues, neither being swayed lightly by popular currents nor digging in defensively against change.

261. Gail Ramshaw. *Christ in Sacred Speech: The Meaning of Liturgical Language.* Philadelphia: Fortress, 1986. An excellent and balanced treatment of language in the liturgy (analogy, metaphor, and so on) with particular attention to inclusive language. The author is a Lutheran trained in literature as well as liturgy.

262. Michael Perham. *Liturgy: Pastoral and Parochial.* London: SPCK, 1984. The author is an Anglican priest and pastor. This book contains an excellent section on the theological and pastoral criteria that need to be applied to liturgical language in general.

263. Vivienne Faull and Jane Sinclair. *Include Us In: Inclusive Language in Liturgy.* Bramcote, Nottingham, England: Grove Books, 1986. A brief volume with very helpful suggestions and rationale for inclusive language.

264. Nancy Hardesty. *Inclusive Language in the Church.* Atlanta: John Knox, 1987.

265. Brian Wren. *What Language Shall I Borrow? God Talk in Worship.* New York: Crossroad, 1989. Wren is a hymn writer of some note. This book is a sympathetic treatment of inclusive language.

266. Gail Ramshaw and Gordon Lathrop. *Lectionary for the People of God.* Collegeville: Liturgical Press, 1987. Published in three volumes (one for each liturgical cycle—A, B, and C) with readings for Sundays and major feasts of the Episcopalian, Lutheran, and Roman Catholic calendars. The base translation is the (unrevised) *Revised Standard Version.* The editors have excised all male pronouns for God—in my opinion without altering the meaning of the text, since, in contrast to the practice of a number of inclusive-language lectionaries, those words, phrases, and passages that are clearly masculine in the original are not changed. Of particular value is the introduction, reprinted in each volume, which lays out the principles behind the translation.

267. Marjorie Procter-Smith. *In Her Own Rite: Constructing Feminist Liturgical Tradition.* Nashville: Abingdon, 1990. As mentioned above, this is the only full treatment of this issue to date (although

there are a number of books, for example, by Miriam Therese Winter, that offer feminist liturgies). Procter-Smith's proposal is extremely well written and her argumentation is lucid; but I find the work unpersuasive, especially because the author eschews a Christ-centered understanding of Christianity. This volume is important, however, for those attempting to understand a significant (and somewhat representative) voice among feminist liturgical scholars.

268. Helen Hull Hitchcock, ed. *The Politics of Prayer: Feminist Language and the Worship of God*. San Francisco: Ignatius Press, 1990. In fairness, there is another side to the question of women and the liturgy, represented in this collection.

M. Liturgy, Justice, and Peace

The fact that this section comes near the end of the bibliography is by no means meant to indicate that it is unimportant. On the contrary, I mean to emphasize the intimate relation between liturgy and the rest of Christian living. In my understanding, liturgy is the Christian life in a nutshell or, to put it another way, the Christian life in ritual form. Therefore, worship must reflect the justice and peace of God's reign even as it promotes that very fullness of life characteristic of the Kingdom. For a fuller listing, including the periodical literature, see Mark Searle, "Liturgy and Social Ethics: An Annotated Bibliography," *Studia Liturgica* 21 (1991): 220–35.

269. *James Empereur and Christopher Kiesling. *The Liturgy That Does Justice*. Collegeville: Liturgical Press, 1989. A comprehensive treatment of every aspect of Christian worship in relation to justice.

270. *Kathleen Hughes, ed. *Living No Longer for Ourselves: Liturgy and Justice in the 'Nineties*. Collegeville: Liturgical Press, 1991. A fine series of essays, most of them from the faculty of Chicago's Catholic Theological Union.

271. Mark Searle, ed. *Liturgy and Social Justice*. Collegeville: Liturgical Press, 1980. Papers from a conference held at Notre Dame, with a very helpful essay by Edward Kilmartin, dealing with money and the liturgy.

272. H. Schmidt and D. Power, eds. *Liturgy and Politics.* Concilium, no. 92. New York: Herder & Herder, 1974.

273. Rafael Avila. *Worship and Politics.* Maryknoll, N.Y.: Orbis, 1981. From the point of view of a Columbian liberation theologian.

274. Tissa Balasuriya. *The Eucharist and Human Liberation.* Maryknoll, N.Y.: Orbis, 1979. The author is a Sri Lankan liberation theologian.

275. F. Henderson, S. Larson, and K. Quinn. *Liturgy, Justice and the Reign of God.* New York: Paulist, 1990. An ecumenical approach and study guide.

276. Edward Grosz, ed. *Liturgy and Social Justice: Celebrating Rites—Proclaiming Rites.* Collegeville: Liturgical Press, 1989. Papers and homilies from the 1988 meeting of the U.S. Federation of Diocesan Liturgical Commissions.

277. Dieter Hessel, ed. *Social Themes of the Christian Year: A Commentary on the Lectionary.* Philadelphia: Geneva Press, 1983. A commentary on the common lectionary by Protestant scholars with a view toward justice-and-peace themes.

278. William Willimon. *The Service of God: How Worship and Ethics Are Related.* Nashville: Abingdon, 1983. The Methodist chaplain at Duke University treats the entire issue of connecting liturgy and life.

279. John Morland. *The Eucharist and Justice.* London: Commission for International Justice and Peace, 1981. A strong challenge to the Church by a British Roman Catholic.

IV. Jesuits and the Liturgy

We finally come to the topic of Jesuits and the liturgy. Here not a great deal has been written and much research needs to be done, especially on the post-Ignatius years and on liturgy in the missions. The most extensive treatment I know of is a recent dissertation presented at Notre Dame University by Joseph Weiss from Creighton University; I will list this first. I am indebted to Weiss's bibliography for many of the items listed below. As you can see, a number of the items are in periodicals. I should mention again Robert Taft's brief treatment in his book on the Liturgy of the Hours (see #190 above, 301–6), as well as Robert Wild's unpublished letter to the Chicago Province on the topic of the Eucharist. Wild lays out the issues

clearly; and, although he comes to some conclusions, for instance, on private Mass, that I would want to dispute, he makes a much-needed plea for tolerance and understanding among Jesuits with regard to the liturgy.

If nothing else is achieved by this very selective bibliography, I hope that we will realize more fully not only the importance of the liturgy in the life of the Church today but the care and attention that, as ministers of the Gospel, we all need to give to it.

280. Joseph Weiss. "Jesuits and the Liturgy of the Hours: The Tradition, Its Roots, Classical Exponents, and Criticism in the Perspective of Today." Dissertation presented at the University of Notre Dame, Indiana, 1992.

281. J. Leo Klein. "American Jesuits and the Liturgy." *Studies in the Spirituality of Jesuits* 11, no. 3 (May 1979).

282. Paul Cioffi and William Sampson. "The Society of Jesus and the Liturgical Movement." *Woodstock Letters* 88 (1959): 238–47.

283. Gerald Ellard. "At Mass with Ignatius Loyola," *Orate Fratres (=Worship)* 19 (1945): 99–102.

284. ——. "Saint Ignatius Loyola and Public Worship." *Thought* 19 (1944): 649–70.

285. Robert McNally. "Saint Ignatius, Prayer and the Early Society." *Woodstock Letters* 94 (1965): 109–34.

286. J. Schumacher. "Ignatian Spirituality and the Liturgy." *Woodstock Letters* 86 (1957): 14–35.

287. Clement McNaspy. "Jesuits and the Liturgy." *Worship* 35 (1961): 298–301.

288. Paul Caserz. "Liturgical Prayer and the Ignatian Exercises." *New Blackfriars* 54 (1973): 72–80.

289. José Goenaga. "Ejercicios, liturgia y critica teológica." *Manresa* 49 (1977): 309–27.

290. José Goenaga. "Preámbulos teológicos y praxis de Ejercicios-liturgia." *Manresa* 51 (1979): 291–314.

291. Michael Buckley. "Mission in Companionship: Of Jesuit Community and Communion." *Studies in the Spirituality of Jesuits* 11, no. 4 (Sept. 1979).

292. Pedro Arrupe. "The Liturgy in a Jesuit's Life." In his *Other Apostolates Today: Select Letters and Addresses—III,* 323–28. Edited by J. Aixala. St. Louis: Institute of Jesuit Sources, 1981.

Abbreviations and Addresses

Liturgical Press
St. John's Abbey
Collegeville, MN 56321.

LTP = Liturgy Training Publications
1880 North Hermitage Avenue
Chicago, IL 60622.

Pastoral Press
220 Sheridan Street NW
Washington, DC 20011

GIA Publications
7404 South Mason Avenue
Chicago, IL 60638

Oregon Catholic Press
5536 NE Hassalo
Portland, OR 97213

SOURCES

Peter Canisius, S.J.

Exhortation on Advent

Peter Canisius (1521–97) was born in Nijmegen in the Netherlands, studied at the University of Cologne, met Pierre Favre on one of his journeys to Germany, and through his example and direction entered the Jesuits in 1543. He was one of the early Jesuit rectors, served as a theological expert at the Council of Trent, was a founding member of the Jesuit community in Messina, at the first Jesuit school for laity, and for better than a quarter of a century served the faith in the Germany of Reformation times. He was provincial of Germany for fourteen years, the founder of eighteen colleges, and the author of thirty-seven books. His Catechism *alone in its various editions went through some two hundred printings in his own lifetime and continued to be printed up into the nineteenth century. Peter was canonized and declared a Doctor of the Church in 1925. The "Source" printed here is excerpted from one of his community exhortations, collected in* Exhortationes domesticæ, *edited by G. Schlosser (1876), pp. 158ff. The translation is by Martin Palmer, S.J., of the Institute of Jesuit Sources.*

Thomas à Kempis gives the sound advice that spiritual and devout persons ought to follow the main liturgical feasts, varying their spiritual exercises in accord with them. Such is our human frailty that even good people need renewal and the stimulation of variety on God's way. . . .

Why we should all welcome Advent and celebrate it devoutly and fruitfully

Speaking through Solomon, the Holy Spirit not only counsels but commands us, "Listen, my son, to your father's instruction, and do not forsake your mother's law" (Prov. 1:8). This mother is the holy Church, says Epiphanius; and it is the Church's law that all the faithful—like the members of a single household under the governance of a single father and mother—should preserve good order, especially in the worship of God, both interior and exterior. As Scripture says, "Let all things be done according to order" (1 Cor. 14:40). A facet of this order is the liturgical year with its distribution of feasts, providing us with special times for celebrating Advent, Christmas, Lent, Easter, Pentecost. No doubt it was through Christ's apostles that God established this order, commanding Christian believers everywhere to observe it. We know that Paul observed Pentecost. John reports the establishment and observance of Sunday in his time. It can be proved from

Theophilus and Jerome that the apostles established Lent; Augustine confirms the same of Easter and the other universally observed feasts of Christ that confirm the mysteries of our faith and make them visible to the people. This order of celebrations serves to glorify Christ, strengthen the true faith, confound heretics, deepen everyone's obedience, and stir up and renew the people.

As for Advent, then, all the faithful should strongly welcome it and celebrate it with great devotion for a variety of reasons:

▸ 1. One reason is Advent's antiquity—its going back so far in history—along with the authority of the apostles who instituted it and the fathers who commended it.

▸ 2. Another reason is its value for us: To make a good Advent is to hearken to Christ addressing and commanding us in the Church, whereas to ignore Advent would be to reject Christ and the Holy Spirit, severing ourselves from the body of Christ. It would be depriving ourselves of . . . making a holy preparation for Christmas, from rendering due obedience to the Church, and from practicing good works.

▸ 3. Another reason is that this particular season is the start of a new year: we should recognize this time of Advent as the beginning of the ecclesiastical year, when both the breviary and the missal start over again.

It also marks a renewal of Christian doctrine or catechism, which begins afresh at this time every year, starting off with Christ, the beginning and end, the author and consummator of our faith. . . . It also prepares the people for Christmas, with numerous readings and chants about the coming of the Messiah that are not found during the rest of the year. It is a time of penitence, with John the Baptist, the preacher of penitence, placed before sinners' eyes. For this reason the Church forbids during this season secular celebrations, luxury, diversions, and vanities. The councils of Pope Agatho and Elvira prohibit weddings and dances as well. "Not in banqueting and drunkenness . . ." This season sets before us the sad state of Israel, recalling how the people of God, sitting in darkness and the shadow of death, sighed for the sun of justice, waiting and longing through centuries for this advent. . . .

A person would hardly deserve the name of Christian if he failed to value Advent highly and in some way experience renewal during this time, rising from the slumber of negligence and remaining wakeful in the service of God: [alerted] . . . to the mystery of the Incarnation, God's greatest work and unspeakable gift to us, the supreme deed of love and perfect sign of the world's reconciliation to God. ■

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